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UNITY

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A MAGAZINE DEVOTED TO CHRISTIAN HEALING

15¢

Love and Law
By Julia W. Wolfe

The Love of God
By Thomas L. Masson

UNITY

Devoted to Christian Healing

CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*
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Who Rings

MY BELL

By M. Barton

Bless him who rings my bell today!
Oh, let no stranger pass this way
Without a flash of cheer from me,
However burdened I may be:
A heartening glance, a swift-winged prayer,
A coral word that he may wear
Upon his heart a brief, glad while
To help him win his next glad mile.

God bless the neighbor too who rings
Just when a thousand clamoring things
Would claim my time. May he not guess
The plans upset, the startled stress,
His coming caused. But may he find
Me neighborly and always kind.
And to the borrowed cup of salt
Let me add one good-measure thought.

And for the friend who enters here
Reserve a blessing doubly dear:
Grant him to rest a lovely while
Beside my hearth fire's ruddy smile:
When evening's happy sands run low
Let friendship's kindliest candles glow,
Sending upon a gladder way
The friend who rings my bell today.

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"They Say, and Do Not"

By CHARLES FILLMORE

IN THE 23d chapter of Matthew is written, "Then spake Jesus to the multitudes and to his disciples, The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not." Then Jesus tells how the scribes and the Pharisees put burdens upon the people, "grievous to be borne"; how they "make broad their phylacteries, and enlarge the borders *of their garments*, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi."

Jesus was giving a lesson on "faith without works," that is, on teaching others without doing ourselves; on preaching without practicing; on proclaiming a doctrine that we do not demonstrate. Man takes a lot of credit, frequently, for being good, when he has no real enduring good. He sits in the seat of Moses; he understands the law, and lays it down for others, but does not follow it himself. It is quite common to hear Truth students say, "I understand the law, but I cannot demonstrate." There is a reason for every failure to demonstrate. It is usually found in too much theory and not enough practice. We cram our intellect with great truths, we see the wonderful possibilities of man, but we do not get down to the simple, everyday application of the rules of thought, word, and act that carry out the law of Being. We are like that friend of Emerson's who, he said, "soared into the empyrean heights, and dived into the unfathomable depths—but never paid cash." We look into the heavens, and discern in the earth great possibilities, but do not prove the simple law of life in either.

WE WILL always find the key to every problem in some mental attitude. The Pharisee assumes that his knowledge of doctrine gives him high rank spiritually. But Jesus taught in this same chapter that, instead of wanting the chief place in the synagogue, we should be willing to take the lowest place, even to become servants. We must be willing to take a humble part, like a child learning his first lesson.

The intellectual man comes to the door of the temple of Truth, and asks to be admitted, because he writes Ph. D or L. L. D. after his name. Do the diplomas of earthly institutions open the door to spiritual understanding? If anything, they bar the door. It does not make any difference how many diplomas you have, they do not help you the least bit in the understanding of Truth. You can be called "Rabbi, Rabbi," by all the religious people in the world, but it will not help you into spiritual understanding. You may be the highest church dignitary in the whole world and yet be outside the pale of Truth. Some simple peasant may know more about Truth than you know. You may have studied many metaphysical books, and yet not know Truth, because you have given more attention to the study than to the lowly work of threshing out your thoughts. To get an understanding of what is taught by Jesus and what is taught in the Bible, one must begin at the very lowest round of the ladder, and deal with the simple *yes* and *no* of the science of mind.

Many metaphysicians, and often those who think that they are very advanced, are given to this tendency to forge far ahead of their demonstrations. They are talking the highest kind of a philosophy, and putting very little of it into practice. Yet these people are not up for condemnation or blame, although in this same chapter Jesus said, "Woe unto you . . . Pharisees!" He said that the Pharisees compassed both "sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves." People who understand with their heads what they call

Truth are as a rule very active in making proselytes. A proselyte is one who is converted to believe what you believe. Religious Pharisees seek converts to their particular form of religion. They tell the convert, "You must believe just as I tell you," or "just as it is written in our book," or "just as our teacher teaches." Is this Truth? No. Truth gives every one freedom. "Where the Spirit of truth is, there is liberty." If any one tries to bind you in Truth, you may know at once that he has not found the real thing. Truth is a universal science, like mathematics. There are many textbooks and teachers, but every student must work out his own problems.

IF YOU are not applying the principles taught in Truth to the problems that come up in your life, it is evident that you do not understand Truth, or that you are not using the formative power of thought. If you have not demonstrated, get down onto some low place in the synagogue, find the very lowest seat and get hold of some simple statement, such as, *I am Spirit*, or, *The kingdom of God is within me*. Jesus said, "The kingdom of God is within you." If the kingdom of God is within you, you should realize it. Will one ever find the kingdom of God in the outer world? Will one ever find it by studying books, even the Bible? I tell you, no. It is not the work of man that brings you into the consciousness of the kingdom, but it is the work of Spirit. It is first the work of your own Spirit. And if you want really to get hold of the power that regenerates, get still, and *feel* the working forces of your soul and body.

It is sometimes a little difficult to get people started in this simple way, because the whole race is over-educated in head knowledge. The doctrines of the different religions have been built up in the race thought, and the minds of most believers are set. If you talk with them, you must discuss your points from the standpoint of their education. So it is a difficult matter

to get them off the ecclesiastical high-horse that they are riding. As a rule, they think that they know it all. Religious zeal eats up brain tissue, and ministers have nervous prostration, like business men. "The zeal of thy house hath eaten me up."

THE STORY goes that a mystic in the old country once had a young man come to him to be instructed in spiritual things. This young man had been taught in the colleges—he was a theological graduate—and the mystic-master did not know just how to start him in the simple methods of Truth. The mystic said, "Look at your little finger for one year, and then come back to me. This will be your first lesson." The young man went away puzzled, but obedient. He began to look at his little finger and study it every day, and he found that he could look at it in many ways that he had never thought of before, and the more he looked at it, the more wonders he found in that little finger. At the end of the year he returned to the master and told what he had discerned in his little finger. The master said, "That is a good start. Here is your lesson for another year. Look at your other little finger." These simple lessons were continued for seven years. At the end of that time the young man had learned obedience and concentration, and was ready to take up deeper lessons.

WHEN I first began the study of Truth I found that I could warm my feet by centering my attention in them and affirming that they were warm. This encouraged me to try the same process in other parts of the body, and I found that I could stimulate any function to greater activity by centering my attention in it and silently speaking words expressing increased vigor. Now when my stomach, or any other organ, fails to work harmoniously, I can soon restore it to its natural state by telling it what to do.

Suppose that I were to say to you, "If you want to get an understanding of the kingdom of God within

you, look at your body." You might respond, "I cannot look at my body, except with my eyes." Yes, you can. You have eyes that you know not of. Jesus meant this when He said, "Having eyes, see ye not? and having ears, hear ye not?" The sense man sees with the outer lens of the eye only. There is a deeper sight than this. Your ears listen without, and you hear but the coarse vibrations of matter. The five senses have their spiritual side, and if we will just let go of the outer, and enter into the spiritual, a new world will be revealed. Turn your attention within, and you will find that Jesus was telling the truth when He said, "The kingdom of God is within you."

But it is necessary to do a little work every day in developing the spiritual side of your being. Do not make it hard, but see how easy it is to *think* into your body. Not through studying, not through amassing a whole lot of mottoes, or memorizing statements of Truth. Some people in this age have a way of enlarging "their phylacteries." They do not exactly wear Scripture texts on the lapels of their robes, as the old Pharisees did, but they paste them on the wall. "God bless our home" and other mottoes are thick as daisies in June. Words of Truth are for our education, but before they can quicken us they must sink back into the spiritual life. There is an inner side to everything, man included.

WHAT we need above all things is to practice concentration; the concentration of thought not upon transitory things, but upon ideas. They are real, and when the mind has grasped them they manifest ever increasing power. If there is anything in the external that you want to know about, say to yourself, I have that within me as an idea. I have within me, for example, the perfect idea of a healthy body. That is the spiritual body-idea that we all inherit as part of His image and likeness. Say, "I am healthy, because I inherit a healthy body from my Father." Another

truth is: my Father is good. I inherit, then, goodness from my Father. Then I see my mind so filled with the good that evil has no reality to me. Then I see myself as wise, intelligent, knowing. This I inherit from the all-knowing Mind.

Those are a few of the lessons that we have to learn. Just begin saying Truth with your mind, and insist upon it. You will demonstrate, and you will demonstrate in such a wonderful way that it will surprise you. This is real concentration.

I WOULD not advise everybody to quit all reading and all study, because the mind must be fed from both within and without. However, George Bernard Shaw, said to be the wisest man in Great Britain, wrote to a young author, "Keep away from books and from men who get their ideas from books, and your own books will always be 'fresh.'" You must take your ideas and fructify them, and build them into the kingdom of God within you. It is only from the kingdom within us that we shall grow into the perfect race, the new race that is soon to begin to be seen in the earth.

DO NOT get too far away from the everyday little things. Some people are ridiculing Truth demonstrations. They say, "That might occur in the ordinary everyday life of any man or woman." A woman told about leaving a pair of scissors on the car, and she said that she never found those scissors, but in some unknown way she had got two other pairs of scissors. She called that a "demonstration." Then some one said that it was not. But it was a demonstration to her if she thought that it was. If she counted that in her mind as the work of God, the mind of Spirit in her was strengthened just to that extent. So if you take in all the little things that seem to you to be the work of Spirit, they will prove stepping-stones to higher things. You will begin to have results when you believe in the spiritual side of every experience.

Suppose that you get a raise in your salary. You say, "I earned that." Well, how? By giving attention to your business. By being truthful and faithful. What made you truthful and faithful? Spirit, didn't it? Then why not give Spirit credit for it?

Follow back every one of your experiences, and you will find that there is a cause, and keep following back and you will find that there is a spiritual cause for every result in your life.

Then, we say, if you want a continuous enlargement of your activities, if you want them to be perfect, if you want success along any line, study the spiritual cause. Once you get hold of the spiritual cause, you can increase it, and through its increase you will prosper in every way.

A RENDEZVOUS

I have a rendezvous with youth.
My soul is ever young;
I hear no evil with my ears,
Or voice it with my tongue.

I see no evil with my eyes;
No evil thoughts assail.
I have a rendezvous with youth,
And love and joy prevail.

And so with all the changing years
My own shall come to me.
I have a rendezvous with youth;
"The best is yet to be."

—*Wilmet L. Cummings*

Love and Law

By JULIA W. WOLFE

THE MOST sublime divination ever made by men is summarized in the declaration that God is love. The very audacity of it, in a world devasted by a society ruled by force, is supporting evidence of its truth. Through clouds of ignorance, amid cries of anguish, in the presence of victorious crimes and inthroned and sceptered wrongs, compassed round with apparently overwhelming evidence of moral chaos, the genius that is in the soul of the race flashed a sudden light into the very heart of the mystery and found love seated there, immortal, invincible, omnipotent. Since that heroic word of faith was spoken the world has seen nearly two thousand years of strife and woe. Society has been shaken again and again by destructive forces, and has been rebuilt only to be wrecked afresh. The old order has passed and the new has come. For the first time the world has been lifted into the light of a well-nigh complete knowledge of its races and their interrelations, and men are appalled by the work to be done before human living conditions are made safe and wholesome.

Through all the confusion of dogma and freethinking, the vision of love inthroned has never faded from the thought and faith of the spiritual-minded. Not only have all other explanations of the universe seemed incredible, but to reason itself have come great confirmations of the truth of the sublime divination, as through clouds and darkness science has discerned the outlines of an order, not fixed and arbitrary, but vital, ascending, transcending the love of self, and predicating the other great truth that love and law are Spirit and method in a magnificent progression of creative energy.

The apparent antithesis between law and love has

not only led to numberless confusions of thought, but itself is due to a confusion of thought. Law has been set before the mind of the race as inflexible, divinely inexorable. It has been held up as the very fiber of the moral order, as something so august and sovereign that the gods have bowed before it. Love, on the other hand, has been pictured as a beautiful emotion, a divine impulse, a cherishing tenderness, a yearning over men, which forgets their offenses in its passion for helping them, but which lacks the rigor of righteousness. Law, it has been said, commanded, but love persuaded; law punished, but love pardoned; law enforced obedience by terrible penalties, love stood beside the culprit and bore his penalties for him. Owing to this misconception, good men of logical mind have not only failed to understand the nature of love, but have been distrustful of its integrity and doubtful of its power to govern.

THERE have been a hundred misconceptions of love because its lower manifestations have been so often mistaken for its higher manifestations. Those who love are often blind, but love is never blind; those who love are sometimes weak through ignorance, but love is open-eyed and strong. The mother who defeats the growth of her child by releasing him from a distasteful discipline is not devoted, but ignorant. The father who shields his son from penalties that might arrest a downward tendency is not tender, but cruel. Love neither evades nor conceals, because it seeks only the best, not the easiest or the most comfortable, way for the one upon whom it lavishes its wealth. Law, if it discovers the offender, apprehends him, brings him to the bar, and punishes him. It sees only the deed, and can punish only the doer; its vision and its power are external. Love discerns what is in the heart, commands the offender to confess the offense that is still undiscovered—because by confession alone can the spirit be set free—forces the sinner whom it loves into

the hands of the law, stands beside him in the dock, bears with him the awful words of judgment, and goes with him to the prison, which is the only way back to peace and honor. Before law moved, love saw the offense and realized its awful sternness; after law has forgotten the offender, love bears the disgrace and endures.

IF LOVE is the most beautiful thing in the world, it is also the most inexorable. God is love because in His presence no evil can live. To all who are out of right relation with Him, He is a consuming fire. Law regulates the conduct, but love cleanses the very springs of being; law punishes, but love compels the rebuilding of the offender's nature.

Love cannot pause until it has brought out the highest nobility in the spirit to which it gives itself; cannot rest until it has made final happiness sure by perfect purification:

> "Love is incompatible
> With falsehood; purifies, assimilates
> All other passions to itself."

Because God is love, the universe must finally be cleansed to its outermost edge. Because He loves men, there must come woe, denial, punishment, which constitute the education of the spirit of man into freedom and power.

Love is a hard taskmaster, and they who follow must stand ready to strip themselves of all lesser possessions. Dante heard groans in darkness before he found Beatrice waiting to walk beside him in the ineffable sweetness and peace of Paradise; for the keys to the heavenly place were in the hands of love.

All true happiness is both a consequence and a cause of life; it is a sign of its vigor, and a source of its continuance.—RUSKIN

Thoughts on the LOVE OF GOD

By THOMAS L. MASSON

POSSIBLY few of us realize the price too often paid for excess of material possessions over and above one's needs. It is generally true that we are not anxious about our regular needs. They are supplied so constantly and automatically that we scarcely give them thought. But any surplus is likely to cause anxiety.

A friend of mine became much concerned about his business when a big trust came along and threatened to gobble it up. He tossed on his bed night after night, thinking thoughts of poverty. Meanwhile, he cautioned his wife not to buy anything extra. The trust had infringed on some of his rights, and it seemed probable that it would swallow him; but in a moment of courage he brought suit.

The suit dragged along for months, but one day, to his delight and astonishment, he won it. A certified check was presented him for a large amount—nearly two hundred thousand dollars—and he went home with an enormous sense of relief.

His mind had been so much occupied with worry about the "future" that he had had no time to consider his actual condition. Now, however, he could do this. So he and his wife sat down together to make out a list of all the things that they wanted.

They sat up until one o'clock in the morning trying to think of something, and in the end they could not think of a thing.

How often does this happen in our experience in

smaller ways. But when these lessons are large enough to make a definite impression, how rapidly fades our envy at the surplus material possessions of others, as we understand the great price often demanded of them in return! Not that God necessarily demands this price from them, but that they are called on to pay it because of their own lack of real understanding.

There are plenty of people, of course, who seem to have more than they need of this world's goods, but we find upon examination that material possessions are their equipment. Each one of us has his own job, and we are equipped according to our gifts. Henry Ford knows that he is only a trustee. On the other hand some obscure poet, living in apparent poverty, may by that very apparent necessity be now writing imperishable lines.

Money is not a true standard of value, and if this be so, what is a real standard? The answer is, only the love of God. Let us think about this for a moment.

Like my friend who sued the trust, we are so troubled and anxious about many things that we do not stop to consider what God has given us, and given us solely out of His love. For, most certainly, is not giving a form of loving? Christmas is a holiday in commemoration of the birth of our Savior, and a season of the giving of gifts, gift giving being a material demonstration of the spirit of universal love.

GOD has first of all given us life. It is invisible, a something felt, but not seen. We know how real it is, because, for one thing, we feel it so much more at some times than at others. We feel it at times welling up within us, so that we are able to accomplish anything. Then again, it seems to run low. In one way it may be compared to the gasoline in our car, although the comparison is pathetically inadequate, because the life in us is everywhere in us: it animates every tissue. It is the foundation of all our work, all our actions. We think, possibly, that we have some-

thing to say about what we are doing, yet it is life that does it; the teeming, flowing life within us. And God, the Great Source, gives it to us without stint, as much as we can take in. We know, even if we doubt the existence of an anthropomorphic God, that this life within us cannot well come from two sources, just as we know that electricity does not come from two sources.

Then, think of your body. Did you make it yourself? It just grew up around you, did it not, without your say-so? You ate and slept and played, and this body of yours couldn't be stopped from growing. There is no need to describe it in detail: it is sufficient to repeat that it is the most marvelous habitation for intelligence that we can conceive of.

These two great gifts, life and a body, in themselves are enough to cause us to be continuously grateful; and do you think that they could possibly be given to us—one the framework, and the other the power—unless means were provided for maintenance? If God, the creative source of all things, can do this for us, is He going to leave us stranded? The very thought is incredible.

BUT THAT is not all that He has given us, and if I should go on and enumerate all the other things, it would make a very big book. Think of the way in which our gifts are fashioned. For instance, consider our faculties. By learning how to listen to music, or by discriminating with color and form in nature, think of the joy that comes to us through the increasing development of these faculties. For God has not only given us these faculties, but devised a way by which we can add to their possession the cumulative joy of developing them. Then there are: nature, beauty, time, friendship, love and marriage, mind, and—for those who believe and understand—the revelation of Christ, insuring immortality to us.

Just here I fancy that some one breaks in with: "That is all very well. You have painted a beauti-

ful picture. But how about trouble? Suppose you are 'up against it'—what are you going to do then? Are you going to sit down and rave about the love of God?"

Yes. Precisely that. But before taking up this matter of trouble, I am going to mention another objection first, an objection that may be put into the words of one who spoke recently:

"How in the world do you expect me to love God when I don't know who or what He is?"

My reply to this is that the fact of our not knowing God—that is to say, in any material way—is one of the great proofs of His existence, or perhaps I should say of His being, for, after all, there is no definition of God that can be made that will be sufficient. Dionysius the Areopagite has, I think, given the best explanation of Him whose name is "above all names." "Behind the diversities of this world," he has written, "there must be an Ultimate Unity. And this Ultimate Unity must contain in an undifferentiated condition all the riches of consciousness, life, and existence which are dispersed in broken fragments throughout the world." This is the definition given by C. E. Rolt, his translator.

NOW IF God, the undifferentiated, has supplied, and does now supply, us with all that we have, do you not see that He is everything that we feel, besides of course being infinitely more? If we feel that He is a person, we can not only address Him as a person like ourselves, but when we try this we gradually come to demonstrate to ourselves His actuality. Brother Lawrence, one of the greatest of the lovers of God, was a cook and explains this intimate relationship with the "Unknown" in this way:

"In his business in the kitchen (to which he had naturally a great aversion), having accustomed himself to do everything there for the love of God, and with prayer, upon all occasions, for His grace to do

his work well, he had found everything easy, during fifteen years that he had been employed there."

Even a few moments' reflection must convince us that, owing to our limited consciousness, we can only infer the unlimited nature of God; but by close examination and self-searching we shall easily see that it is only our own obtuseness that can keep us from this intimate love of God. When we come to see what He has given us, little by little we build up a sure understanding. "Unto every one that hath shall be given."

But, more than this, do you realize that those whom you may love the most are often the very ones whom you know the least? You see them through your senses; you do not see their spirit, and it is the spiritual union with them that counts. Or take your own self. How much do you know about yourself?

JUST as we cannot define life, or its physical counterpart, electricity, all that we know being its demonstration, so we cannot define God, and for this very reason our love for Him is never bounded by any other limitation than that which our own limitation imposes.

And it is the limitation of our love for God that causes our difficulty.

We must admit that one of the chief joys of our life is our friendship-love. What indeed would life be without friends! Sometimes it may be only one. At most it may not be more than half a dozen. But these for many of us constitute a whole world of happiness. Wherever there is life there is love, in greater or lesser measure, and even in mere acquaintances there is this love. There is love in the passing smile of a "total" stranger. Have you ever had a child run up to you as you walked along the street, and greet you as if you had always lived together? There cannot be life without love, for love is the basis of life. As Dionysius put it, we possess our true being in one another, and, I add, only in one another. And so it may be said, without the slightest irreverence, that God possesses

His true being in us. It was for that that the Christ was manifested, so that even in our time-bound consciousness, we could better understand God. Jesus was "like as *we are,*" in order that we could love God through Him.

I HAVE spent a great many years of my own life in learning different kinds of spiritual techniques or exercises. They all are good. But I find as I go along that, first, to understand what God is really doing for us, what He is actually giving us, and then to love Him for it and not even to ask Him for it—this is all that is necessary.

I believe in the power of words, when rightly used. I have two that I shall now pass on to those friends who may still be wondering. The first is *empty,* and the second is *receive.*

We must *empty* ourselves of all false notions, of all envy, hatred, malice, and uncharitableness, and, in silence and the joy that comes from faith, we must *receive.* Just as we feel our body filled with life, so must we feel our soul filled with love. "Lift up thy heart to God with a meek stirring of love, and mean Himself and none of His goods," exclaims the great author of "The Cloud of Unknowing."

Which, interpreted, means that we have no need to ask God. God Himself *is* everything. We need have no fear that we shall not be taken care of. Hitherto, if we have lacked, it has been our own lack of loving God. Remember, we can always love Him. No matter how faulty we may seem to ourselves, this power of just loving God is never denied to us.

RABINDRANATH TAGORE SAID: *He who knows that nature's own purpose is to make the boy a full man when he grows up—full in all directions, mentally and mainly spiritually—he who realizes this brings up the child in the atmosphere of freedom*

The First Step

In Demonstrating

PROSPERITY

By LOUISE MacMULLEN

IF YOU have prayed for prosperity, do not be surprised if whatever debts you may owe become all the more pressing. Face all obligations joyously. Welcome them. The first step toward abiding prosperity is to meet all obligations.

It matters not at all how little you have to begin with, nor how great the demands. Jesus had only five loaves and two fishes to feed the multitude. Did He and His disciples go behind a tree and eat the food that they had because the supply seemed so ridiculously inadequate to meet the larger demand? Yet how many people will go on spending what money they have on themselves, month after month, because the amount that they have at any particular time seems a mere drop in the bucket compared to what they owe. They may be scrimping and straining year after year to pay interest, the amount of which would be enough to make life comfortable for them if they did not have to pay it. The only solution is to wipe out the debt—but the debt looks like a mountain. However, faith can remove mountains.

What did Jesus do? He refused to help no one. He put nobody off till next week, next month, or next year. He gave thanks for what He had and began to distribute His supply where it belonged—to meet the demand. So the five thousand were fed bountifully, and twelve basketfuls were left over. That is the way God does things.

If you have ten dollars and owe five thousand, give

thanks and distribute the ten to your creditors. Get over being too proud to pay one dollar on a hundred-dollar debt; anything to make the start. That is your part. Give thanks and begin, and trust God for the increase. Divine law will carry you along if you are in earnest. All the forces of the universe will be working for you and with you, and as great a miracle as the feeding of the five thousand will be enacted in your life —even to the twelve-basketful surplus! But do not get reckless with the surplus. Jesus had His disciples gather up the broken pieces, that none might be wasted. Careful conservation and use of the surplus is the foundation of your sure and lasting prosperity for the future.

New Days

By Virginia Eaton

I count each day that follows night
A new beginning, and find delight
Letting His love shine through my face,
Mirroring forth His wondrous grace;
My eyes, through His, each morning see
New beauty in each flower and tree.
His voice speaks softly through my lips;
His power flows through my finger tips
To bless and heal along life's way.
His Spirit calls me every day
To some new height! In Him I find
Enough for need of every kind;
I walk each step by faith, and know
He leads me safe where'er I go;
Through ever changing, newborn days
I sing an endless song of praise.

The Prodigal

By FRANCES W. FOULKS

ONE DAY, in the midst of very unhappy and inharmonious conditions, I stopped blaming people and things and God, and said to these appearances, "What do you here? Why are you pushing yourselves into my life in place of the good that I so need and desire?" They only seemed to mock me with their reality, those appearances; but in my now sincere and earnest desire to know a freer and fuller way of living, that Something within me drew me apart and caused me to meet myself face to face. Then I saw that the human of me, so prone to judge according to appearances, was over and over again shutting out the good that is ever seeking to express itself in livingness through me; I saw the human standing there as a sentinel, with its fears and doubts and criticisms, its jealousy, selfishness, intolerance, hate, barring the door marked "Good." I saw the sense man seeking flesh satisfaction and ever recounting the errors of his world, seeing none of the beauties that the Great Giver would so freely and fully bestow on me; saw multiplying and increasing in my world that which the sense man's vision so constantly beheld. I saw the great storehouse of my subconscious mind being filled full and running over with the opinions, the conclusions, the deductions of the human, the sense man; I saw the subconscious mind, with its power of reproducing that which is given it, in its obedience to the conscious mind that it serves, bringing into manifestation in my life, in my body and affairs, a running-over measure of that thing called error. I stood astounded, aghast, as I thus met myself face to face and saw that not God, not others, not luck or circumstances or conditions, had been in any way a factor in building my world, the world I momently inhabited, but that this outer world

was formed and builded by my human mind and will, and brought into being from this inner picture.

As I stood groping, seeking, meekly aware that I was stripped naked of all excuses, that Something within me spoke. I, listening, heard: "You have wandered far from the Real into life's mazes, ever seeking satisfaction from the husks of life, guided ever by the sense man. Would you change your present manifestations into the objects of your soul's sincere desire for a perfect and productive livingness?"

I, standing there naked, powerless, before my own creations, came to myself and made reply: "I have sinned against heaven and earth, in that I myself have peopled both with error expressions. What shall I do to be saved from these my own errors?"

Then that Something within me replied to my desperate prayer: "Has not the potter power over the clay? Has it not been proved to you that all power is given you in heaven and earth, mind and body, even by this adverse use of your inheritance? The same power that you have used to build your husk world you can use to build the one that your Father has always desired that you occupy, but which you have never accepted, never visioned, never put your faith in, and to which you have never given your attention long enough or often enough to bring it into manifestation. This world is your soul's remembrance of your Father's house, a world of beauty and wholeness, of joy and abundance, a world of peaceful dwelling places and quiet habitations. Take back all the power that you have given to riotous living, to fear and pain, to grief and sorrow, to poverty and death, to the wasting of your substance, and give this power to repeopling your world, patterning it after the 'very good' of God's creation. Seek as earnestly within as you have sought without; follow as sincerely the guidance of the Real as you have followed the guidance of the human. And 'Lo, I am with you always, even unto the end of the world'!"

Perceiving, accepting, I said: " 'In my Father's house

are many mansions.' 'I will arise and go to my father.' " And though yet a great way off, I caught the glimpse of a finished kingdom, and heard a voice, my Father's voice: "Son, thou art ever with me, and all that is mine is thine."

ON THE path of my going back to my Father's house, that Something within guides me. When I feel weary, discouraged, ready in my human self to give up, glancing toward Him again I am shown a vision of the beginning and the end, of my oneness with the Creator of my being, and I rise filled with faith and courage. When, footsore and ignorant of the way, I seek my Guide, I find myself newly shod and led into greater understanding of the Father's plan for me; with a soul naked and quaking before the reaping of many experiences, the seed of which I had sown on the way out from my Father's house, I seek the only Real, and, judging no longer according to appearances, I find myself free and abiding "under the shadow of the Almighty." When the sense man, the human, strongly seeks to control me, I speak His name and instantly these rulers of the darkness of my former world vanish into the nothingness that they are; in times of soul hunger, of material needs, when poverty thoughts, the husk consciousness, seek expression, I face my Father and the "fatted calf" is always prepared for me, and I am filled—mind, body, and affairs—with the rich substance of my true inheritance, ever inexhaustible.

Over and over, as I journey back to my Father's house, my soul sings its praise and thanksgiving, and even in the midst of reaping there comes to me the joyous realization that, though in the old I was dead, now I am alive; though I was lost in the maze of flesh and materiality, now am I found, now have I discovered my true being, my true place, my true purpose of living. Over and over again all the forces of my being are lifted up to rejoice in the redemption of the whole man from the path of riotous living.

FATHER, from the very depths of my being, I am continually returning to Thee, and all that is within me seeks to express Thy beauty and holiness of living. My gratitude rises to Thee in a song of praise that, through Thee, the former things are all passed away and all things are made new. I give thanks for that Something within me which is Thy Son, and which ever seeks to remind me of my likeness to Thee, a likeness that has power and dominion over all error, and that seeks to remind me ever of Thine image within me, which has the power to be fruitful, to multiply and replenish my world from Thy very good. I rejoice in the continued assurance that even now I am with Thee, and that all that Thou hast, all that Thou art, that too have I, that too am I. I lift up my heart in praise and thanksgiving that I have come into a consciousness that knows that Thy love and Thy strength, Thy grace and Thy might, are sufficient for every moment's need, day and night; sufficient, no matter what is happening; sufficient, until I come again into the heavenly consciousness of complete oneness with Thee, and am satisfied.

GREAT THINGS

The Lord hath done great things for thee,
  All through the fleeted days
Jehovah hath dealt wondrously;
  Lift up thy heart and praise,
For greater things thine eyes shall see,
  Child of His loving choice,
The Lord will do great things for thee;
  Fear not, be glad, rejoice.

—*Havergal*

Divine Order

By ALBERTA FLANDERS

"MARGARET is coming to see you!" exclaimed Clarice breathlessly, and dropped down upon a seat that ran along one side of the friendly patio.

"Yes?" Working at a table placed in the cool shade, Joan anchored typewritten manuscript safely against an encroaching breeze and gave her attention to her friend.

"I thought that I ought to run on ahead and let you know," Clarice explained, fanning herself with the brim of a floppy sun hat.

Joan lifted questioning eyes. "Is there some particular reason why I should know in advance that Margaret is coming?" she inquired, and noticed how sober Clarice's face looked.

"Yes," said Clarice. "Margaret has broken her engagement to Jimmy Whalen!" There was a tragic note in Clarice's voice.

"Ah!" Just that from Joan. But sympathy and understanding mingled in the exclamation.

"What can you say to her?" Clarice stormed. "What can any one say to an unhappy girl who sobs out a story like that to you, and says 'Life will never mean anything to me again. I don't want to live'?"

"There's much that I can say to her." Joan's clear voice and the light in her eyes challenged the appearance of evil that stalked in this guise.

JUST then Margaret herself came. She walked into the cool shade of the patio and slumped into a chair, shoulders sagging, tragic eyes dry and burning now.

"Don't go!" She extended a detaining hand when Clarice would have left her alone with Joan. Then to the other two girls she poured out the whole story

of an engagement that was long because of a little house's being built, and of a love that hadn't stood the test of waiting.

"Now the house is done, and Jimmy's found some one he likes better than he likes me," she finished tonelessly, "and I don't want to live. Why should I? How can life ever mean anything to me again?"

At repetition of the hopeless phrases, Clarice's eyes met Joan's. "Help her," they implored. "Help her."

Joan was equal to the occasion—equal to that question of Margaret's which had left Clarice tight-lipped.

"Life can mean just as much to you as it has ever meant, Margaret," she said. "What you need is to know that right here and now divine order is established in you and your affairs."

"It seems to me that it's chaos that's established in my affairs," Margaret replied bitterly.

"In God's plan there is no chaos, no disorder," Joan assured her. "But, because God's help is invisible and intangible, we do not always understand that. Even in the very hour when things look darkest, divine love may be bringing about a change for the better in our affairs."

"You mean that God may be right now bringing Jimmy back to me?"

Joan shook her head. "I can't tell about that," she said, "but I do know that your need is not to seek some power to bring Jimmy back to you, but rather to realize that your happiness is not dependent upon Jimmy and the new house—or even up yourself."

"Upon what does it depend?" Margaret asked.

"Upon conscious unity with your own indwelling Christ, the Spirit of all love, all happiness, ever present and unchanging," Joan replied. "It's a lesson that every Truth student must learn—sooner or later. Until the lesson is learned, happiness will always be mutable. Measuring happiness according to externals means depending upon a happiness that is fleeting as mist before the sun, always at the mercy of changing conditions."

MARGARET sighed. "It's a beautiful theory," she said without interest.

"It's more than theory; it's vital, demonstrable Truth, which any one may prove Joan replied.

"How?" Margaret formed the words through lips that seemed held steady by an effort of the will.

"By fixing your thought upon the Christ Spirit at the very center of your being; by knowing that all life, all love, all joy, emanate from the Christ Spirit."

"If one could make that practical in one's daily life——" Clarice joined the conversation, sighing over the unfinished thought. Margaret echoed the sigh.

"If one has the strength of mind——" she said, and, like Clarice, left the sentence unfinished.

"You don't do it in your own strength," said Joan. "The minute you realize that point, the way becomes easy. You know that Christ within you, unchangeable, constant, your strength, your joy, your happiness, never at the mercy of externals, does the work."

"But externals satisfied me," Margaret protested. "As long as I possessed Jimmy's love nothing else mattered. I could stand whatever came. And hard things did come, but I weathered them. They couldn't get in on me—when I had Jimmy."

Joan smiled. "Of course you've heard of the house that was built upon the sands?" she asked.

Margaret nodded.

"Well, don't you see that your love for Jimmy—all mortal love—is like that? Mortal love, romantic attachment, dies. It is an illusion that partakes of the nature of its mortal birth and, like all illusion, finally fades into its native nothingness."

"Surely you don't condemn the love between a man and a woman, the love that leads to marriage?" It was Clarice who put the question in a startled voice.

"By no means," Joan answered. "As long as the right concept of love is kept before the mind, love that leads to marriage blesses."

"You mean——?" Margaret's gaze was lightening, her lips were firm now.

"I mean that through conscious unity with your indwelling Christ you radiate to all your world love that is an emanation of divine love. Because what you give out comes back to you multiplied, you draw to yourself a different kind of love—a love that is immutable, and built not upon the sands of error, but upon the rock of Truth."

"How do you know it can be done?" Margaret faltered.

"I know," Joan replied softly, "because I, too, have traveled the road that you are traveling now. There's a broken engagement not far back of me."

"Oh! Then you do indeed—understand." The light in Margaret's eyes deepened, her hand sought Joan's. "I didn't know," she apologized.

"BUT I did," said Clarice. "And I was glad when you told me that you were coming to Joan, for I knew that what she said to you would be practical—the outgrowth of her own experience."

"Such friends!" Margaret's eyes rested first on Joan's face, and then on Clarice's. "I am blessed."

"You're blessed right now, in the very midst of this experience that seems hard and hurting," said Joan. "I know that, too. In a very short time you'll see it, and see how divine love has been guiding, supporting, and strengthening you all the time. And you'll rejoice because, through this experience, you were led to seek and to find the true world where joy is imperishable and love immutable."

"And when the right man comes?" Clarice suggested.

"When he comes," Joan replied, "Margaret will recognize, in him, not personality, but another expression of God's love. Persons and things will have lost their power over her. But, living on that high plane, she will not love the right man less, but more, because divine order will be established in her affairs."

SPIRITUAL HEALING

By E. V. INGRAHAM

The Transformation of the Body

AGAIN we come to the point of manifestation in the creative process. The sixth day of God's creation was expressed by bringing into manifestation the beasts of the field. Man also was included in this day's creation. This is the most advanced manifestation of the creative process and is that point where the Word of God becomes flesh.

The general concept of flesh and of the manifest world has been wrong in so far as we have thought of them as something apart from God. That like begets like is an unvarying law in all phases of life, and if God created all things, and there was "not anything made" except that which was made by the Word of God, surely everything must have at least a potential divinity. Even the flesh of man is not fundamentally material, for, as the Bible clearly teaches, the body is the temple of God, and is also a member of Christ. We must therefore alter our concept of the body and of the world according to their fundamental nature.

Farther on in Genesis we are told that Adam named all the animals. Adam, or material-minded man, has given to all things their animal names, or described the world and the things therein as something apart from God. In this respect we have been followers of Adam instead of followers of Christ; we have been blind followers of the blind. Because in the past certain things in us have been called animal and material, we have continued to accept them as such, not reasoning according to the underlying facts of life.

A name is an idea used to describe the essential nature of a thing. Everything in man's life is circum-

scribed by the name that he places upon it, and for him it never outgrows this name. Man's name for a thing is his standard of limitation for it, and though a thing may have infinite phases beyond his comprehension of it, he is only aware of what he has seen. Its whole relationship to him is therefore limited. But this limitation is only in his idea, not in the thing itself. We therefore do not live in a world and in a body of limitation, for there are no limitations in this realm. The limitation is only in our concept, and our idea is therefore our prison. To know the Truth is to be free, but to live in one's own idea is bondage.

ONE OF the most important steps that we should take, therefore, is the renaming of everything in us and in our world. This is not necessarily the changing of the actual name, but the changing of our concept of what is involved in its essential nature, and, if God created all things, the essential nature of all things is divine. Take, for instance, the body itself. It is not a material thing. It is the very substance of God brought forth into visible form. True, we have distorted it, and it does not now appear to us to be godly. However, if we will call it by its true name, the "temple of the living God," it will recognize its name and respond in a manner that will convince us of the Truth.

The expression "spiritualizing the body" is a misleading statement. If God fashioned the body, it is already spiritual; what needs correction is the influence that has distorted it. Look at the frown upon your face. Is your face distorted? What causes the distortion? It is the condition of your mind, or the kind of ideas that are functioning in your mind. But let some one awaken a joyous idea in you, and your face becomes radiant. Is it not the same face? Yes, but truly it is not the same face. The whole change in its character is due to the influence working back of it. This explains the cause of man's whole world of limitation. When man proclaims his joyous recognition of the divinity of all things, he clears his mind of all

vision-distorting influence, and the same Spirit that created becomes to him the animating force of the creation, and it then expresses for him its own original nature. When the white light in a stereopticon radiates through the transparent lens, it reveals the clear whiteness of the screen. Introduce a red slide into the machine, and the light looks red, the lens looks red, and the screen looks red; but are they red? Is anything really red but the slide? Remove the slide, or false influence, and the original whiteness of the light, the lens, and the screen is revealed. Man's negative thought is like the red slide, and changes only the appearance of life. Remove the false influence and the original divinity of all things is revealed, the divine manifestation is again apparent in all its spiritual perfection. Man does not add to his stature by "taking thought" but, by transcending his thought, he discovers his full stature in Christ Jesus.

WHEN the realization of the power and presence of God is liberated through the flesh, the same change takes place in the body that takes place in the electric light bulb when the electricity is turned on—the flesh becomes radiant and loses its appearance of density. Such a body is not a limited place in which to live. Quite the reverse, for in it we find freedom and expression of the greatest possible degree.

Cease to judge the body according to appearances. Only in appearance does it seem limited. Only in appearance does anything begin and end, appear and disappear. Interpenetrating all time and space is the very substance out of which all things have been formed, and in this primal substance they all are limitless, all are joined, and all in reality are one. Is ice not oxygen and hydrogen, and as such is it not, even in its three-dimensional form, one with the oxygen and hydrogen out of which it is formed? How can its nature be destroyed or changed, or a separation of its elements exist? The body is the temple of God and

we should make it a shrine of divinity instead of filling it with our own limited and false ideas, making it a den of thieves that usurp the throne of Spirit, which created it in the beginning.

We therefore have lived in a body and a world of our own conception. Our own estimate—our way of naming them—is the measure of their development. In what kind of a body do you live—a flesh, a mental, or a radiant Christ body? Any kind of body is possible to you, but in order to have the most desirable kind of body, the perfect body, you must change your concept of the body and of life generally. Truly, "we are but parts of a stupendous whole."

TO LIVE in a completely changed world and a transformed body does not require a change of location, of air, or of environment, but an entire change in our mental outlook on life. With each new concept of life do we not sense the fact that we live in a new world?—and does not this change make some change in our own personal appearance and expression? Notice the transformation of your own face when, after the world has seemed discouraging and you are blue, some encouraging news comes to you. A miracle has occurred. All the principle of the resurrection of Christ's body is involved in this change, the only difference being in the extent of individual comprehension and the corresponding degree of power liberated in the life of the individual. The complete resurrection of your body is no more miraculous than the transformation of the ice back into the oxygen and hydrogen of the air.

The question of bodily redemption, or the bringing of the body into its radiant and perfectly free state, is occupying the attention of the race as never before. Medical and other sciences are beginning to recognize that, under right conditions, the body of man should not die. This is the portion of Jesus Christ's teaching that seems to have been least understood in the past. Even

now we are only beginning to see its possibilities. It is not at all surprising that we have not understood this possibility, for it deals with the most advanced teaching that He gave, a teaching that bears upon the "last enemy" to be overcome. A great advance in consciousness is necessary in order to comprehend His true meaning in regard to this last and greatest attainment.

THE ACCEPTED construction that men place on Christ's teaching in regard to the question of eternal life is that life in its eternal aspect is of the future and comes after the death of the physical body. Life comes after death only in the sense referred to by Paul when he said "I die daily." He certainly did not refer to his body, but rather to thoughts or beliefs that he held, which were inadequate to comprehend the truth about life. His deaths were the daily letting go of false concepts of life, and implied a new birth each day, a birth into a new and higher realization of the power and presence of Christ in himself.

What do you believe in your heart regarding the question of eternal life? Do you believe that it comes after death? If so, why do you sacrifice wealth, home, friends, in order that you may regain your health and delay your entrance into that life? The truth is that you know in your heart that the will of God is to be done in the earth, and that the action of spiritual law is toward a more perfect expression of your divine nature—right here and now.

The belief in withdrawing life from the physical body as a means of attaining the freedom of life eternal is not substantiated by the teachings of the Scriptures, but quite the reverse is true. The Bible emphasizes the idea of more abundant life as expressing itself through the body. Let us consider this subject in the light of the following quotations:

"Whosoever liveth and believeth on me shall never die."

"I came that they may have life, and may have *it* abundantly."

"Present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service."

"The whole creation groaneth and travaileth in pain together until now. . . . waiting for . . . the redemption of our body."

"The body is . . . for the Lord; and the Lord for the body . . . Know ye not that your bodies are members of Christ?"

"Your body is a temple of the Holy Spirit which is in you."

"Glorify God therefore in your body."

"Christ also is . . . the saviour of the body."

"A saviour, the Lord Jesus Christ: who shall fashion anew the body . . . *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

"The Spirit of him that raised up Jesus from the dead . . . shall give life also to your mortal bodies through his Spirit that dwelleth in you."

WE MIGHT go on, giving many other quotations that set forth the importance of the complete redemption of the body. Redemption is a definite consideration in the process of re-creation, and our success in the outer world depends very largely on the degree to which we succeed in giving the Christ principle expression in every phase of ourselves.

One thing that we should remember is that "it is the spirit that giveth life," and that it is the "Christ in you" which is the savior of the body. This is the way to re-creation, as very clearly set forth in the foregoing quotations. Let us accept now the idea that the body has a definite place in the plan of redemption, that our re-creation includes every phase of our being, and that now is the time of fulfillment. Only thus can we fulfill the full purpose of God in our life, and receive of

His outpouring the full measure that belongs to us. This is the work of the sixth day.

"But," say some, "I do not want to live here in this body always." Of course not, and you do not, even now, and cannot, year after year, live in the same body. The body continually is being renewed, and each of us has had more bodies that we are years old. The trouble is, the working pattern of these bodies has not been sufficiently and properly changed, and the structure is therefore continually molded according to our old pattern. Give the body a new pattern each day, a pattern embodying more of the image and likeness in which man was created, and your physical characteristics will become more to your liking. This idea is not one to reason and argue over; if you have any doubts or questions about it, just try it for a period and watch the results for yourself. If you like it after a trial, just carry the same general plan out every day of the year, and note the progress made during the year. Then extend this same process of self-improvement over a series of years, and see whether or not there is in this practice something even more satisfactory than any heaven that you have pictured in the skies.

WHAT we really need is to find the joy of living, and he who has not found the joy of living has not found his harmonious relationship with God, whose moving Spirit is toward expression today, just as it was in the beginning. It is the Father's good pleasure to give us the kingdom; when we once have the kingdom it is a matter of but little importance where we are, for the joy of freedom and of dominion of Spirit is ours wherever we may be, and that joy is surely heaven to the extent of our capacity to receive it. We are no longer subjects of a worldly kingdom, but sons of the Highest in dominion over the world, exercising the authority that was given us in the beginning, and which is our divine heritage now as it always has been.

But let us not spend too much time in contemplating

the ultimate in this respect. Rather let us spend our time in living those principles that lead us into a more complete expression of life, here and now. The ultimate then will take care of itself. The great question is not what the outcome of life will be, but what is the most practical and beneficial thing for us to do today in order that life may be as complete as possible at this moment.

The important thing is for us to realize that man is not spirit as distinct from soul or body; neither is he soul only, or body only. Man is a composite of these three departments of his being. He is spirit plus soul plus body. What we really need now is some unifying influence that will bring these three departments of our being into coördination until they function as one.

CHRIST said: "I am the way." The I AM is the only truly centralizing influence in the individual. We dissipate our forces by saying, "I shall be so and so by and by," or, "I was so and so yesterday." It is not what we have been or what we hope to be, but what we are now, that counts. We must therefore increase our concept of what we are at this moment, and in Truth we are at this very instant the image and likeness of an infinite God.

Ask yourself the question: "What is my real estimate of myself today?" Just what is implied in this name of all names, "I AM." It is your mystic word of power, with which you are condemning or justifying yourself. Until the good of yesterday, the hopes of tomorrow, the very inspiration of Spirit, the functions of mind, and the responsiveness of the flesh all are incorporated into your present estimate of your own being and allowed to become correlated into one, and born into one whole expression, here and now, you are not availing yourself of the full power and possibility that is yours.

The fact is that there never has been, nor will there ever be, more of God available than there is now. There

is no possibility of the future that is less of a possibility at this moment. Does not the tiny seed have just as much of the power of the sun, the elements of air, water, and earth, working for it now as when it has reached its fuller stature? There is nothing that man

SHAKESPEARE WROTE: *What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!*

can be that he is not now, under the divine plan. The most effective and practical thing that we can do is to accept now the full measure of our divine sonship, even to the degree that it includes the radiant Christ body, which is the very substance of the Word of God become flesh. All that belongs to Christ belongs to all men, for God is no respecter of persons. When we are in right relationship with the Father, we shall receive as Christ received. It was not Jesus alone who was the Christ, though only He may have shown forth His Christhood. Christ is all and in all, according to the Scriptures, and the race of men is the Christ of God. It is our individual mission, yours and mine, to show forth that Christhood. Only thus is the full purpose of God fulfilled in His creation, and only thus is our re-creative process made complete.

LET US fulfill our sixth day of re-creation by realizing the truth of the following declarations:

"Yet in my flesh shall I see God."

I see in my flesh the expression of the pure, free substance of Being.

My flesh is the radiant substance of God, expressing His perfect life and intelligence.

My spirit, soul, and body are preserved entire, unified in Christ as one living expression of God.

(*To be continued*)

Behold
THE GOOD

By SONYA MAX

THE chief objection that intellectuals offer to a metaphysical interpretation of life is that, as they put the matter, it necessitates a deliberate blindness to what are considered facts. These persons maintain that "seeing the good" in life is a process of Pollyanna self-delusion, a saccharine denial of the real bitterness of human destiny.

Since words were invented, philosophers have used them to argue as to what constitutes reality. We affirm that God, the good, is reality, and that there is no need for argument about the nature of good. What the human heart, listening to the inner voice of Spirit, instinctively reaches for is good. And that is sufficient definition.

"Seeing the good" in the outer life is an effort to bring this inner realization into visibility. It is not a sugary pastime. Nor, indeed, is it always simple and easy. But it is as practicable and as demonstrable as a proposition in geometry. It consists in acknowledging that appearances of evil are the result of maladjusted thinking, and that good results from a right regulation of the thought process. "Seeing the good" is merely a recognition that good is omnipresent, and that it can be brought into manifestation by one's own efforts.

Even those unskilled in metaphysics can obtain appreciable results if they are willing, in all simplicity, to put the matter to the test. But consistently to behold the good requires a continual self-development, a life training in adjusting oneself to life. It means seeing the good, affirming the good, in all conditions and all circumstances, no matter what outer appearances may be.

It is here that the intellectuals find a loophole for argument. For the best of us, they say, may make mistakes, and may attract seeming appearances of evil. "You believe in the power of good," cry the objectors, "and yet you cannot deny that evil has come to pass." The Truth student, caught temporarily in adverse circumstances, does not stop to argue about it. He is too busy getting out, pushing toward the light, beholding the good, no matter what has come to him.

"Seeing the good" is not always easy. Hostile atmospheres, sudden apparent reverses, events seen through limited vision, may all tend to make one believe that evil is getting the upper hand. Yet we keep on resolutely denying evil and affirming good. It is not necessary, in the face of adversity, to analyze it and try to find out how we brought it on ourselves. We need not study undesirable circumstances and trace them to their possible sources in the mind. This only wastes energy which should go toward seeing the good, affirming the good, bringing it into manifestation.

A RECENT experience of my own is a concrete demonstration of this point. I do not understand the whole of it, but I know that, while struggling against adversity, I brought on additional evil by expecting it and being afraid of it, and that, when I succeeded in reversing my mental attitude, good was immediately manifested. It was a complete lesson in the necessity of one's holding to thoughts of good and of good will, and refusing to let fear take possession of the mind.

One cold windy day last month, when the streets of New York were covered with ice, I found myself unexpectedly seated in the middle of Fifth Avenue, holding the portions of a fractured right arm together, and ejaculating, "Thank God, it wasn't my leg." As, with the assistance of strangers, I struggled to my feet, and started off, in a taxi, to a hospital to have the bone set, I became engaged in a mistaken endeavor to analyze what I might have done to bring this about. I had

been getting on so well, and had been so happy and confident! And now this calamity! I was bewildered and dismayed. A hundred conjectures tumbled through my mind. My job depended on my using the typewriter.

For a brief time, I lost command. I had never been inside a hospital in my life. I had been bred to an exaggerated distrust of doctors and of medicine. My father and my grandfather advocated "natural methods" of treating disease, and were convinced that all doctors were emissaries of the Evil One. The atmosphere of the hospital, and especially of the operating room, the sights and smells, the long wait before the surgeon was ready, all worked upon me so that, although I was actually praying as I went under ether, "God, You will see that it is set right," running through my mind was the thought, "They probably will do it wrong."

THIS was sheer prejudice, but the conviction persisted as I struggled back to consciousness. The following day, after an X-ray examination, I was told that the bone would have to be reset. My friends, who had telephoned and had been told mistakenly that I was to return home the next morning, did not visit the hospital. The accident ward, where I had been placed, was to be renovated, and, as I was the only patient there, I was put for a few hours in a cell in the psychopathic ward. The thought atmosphere here was really dreadful. I let panic get the better of me, and said to myself, "I am deserted by God and man."

Soon, of course, I recovered from this foolishness. I am rather dependent on the printed word to set me right when my thoughts run astray, and have commonly at hand any number of Unity publications, but I had nothing with me at the time. I was fasting, in preparation for another operation, and my arm was in pain, so it was difficult to concentrate, but I repeated over and over statements given in "Lessons in Truth." These had been so firmly fixed in my mind that they were there at call. I said again and again:

"I am a child of God. Nothing can hurt me or make me sick or afraid. I am Spirit, and Spirit is God, and God cannot be sick or hurt or afraid. I manifest my real self now."

As ether seized my brain the second time, I was holding firmly to this thought. The resetting was a long and painful business, but I did not again lose control of my thinking. I kept on making affirmations of good. The rapidity with which things righted themselves was astonishing. I put resolutely out of my mind all antagonism toward doctors and nurses. I became conscious of the genuine kindness that I was receiving. I was filled with well-being once more.

THE NEXT day I left the hospital, and learned that, far from abandoning me, my friends had been making arrangements for me. One of them welcomed me to her home, a beautiful place, the one place of all where, even with a broken arm, I did not need to feel dependent. My arm healed rapidly. As I write this, although the fracture is at the wrist, and although it is less than four weeks old, I am operating the typewriter without pain, and with almost my usual speed. Money has come to me from several unexpected sources. I have received the most touching evidences of my friends' interest and affection. Far from being a source of trouble, it would almost seem that the accident opened new avenues of good.

I am not saying this in an effort to prove that a broken arm is a good thing. It isn't. It is, of course, the result of thought maladjustment. But it might have led to a whole train of evil if I had allowed myself to go on thinking evil about it, whereas, once I held myself firmly in hand and beheld the good, good was manifested. I doubt if any one ever had less trouble or more pleasure growing out of a fractured arm than I have had from this one. All of which may not be a proof of anything, but it is surely interesting as food for speculation.

PROSPERITY

In the Home

Peace be within thy walls,
And prosperity within thy palaces.

THERE need be no poor homes. Every home can be prosperous. You can prove this by getting busy along the right lines.

Every visible item of wealth in the world today can be traced to its invisible source. Food comes from grains. Grain is planted in the earth; but who sees or knows the secret quickening that touches the seed and makes it bear a hundredfold? No one. That is all carried out in the invisible source of things; but the result of that unseen force's acting upon the grain is food for the multitude.

The physical substance that we call the earth is the gross form of the spiritual substance that pervades all things. The grain is put into the earth, but it is the quickening thought that runs through the spiritual substance that causes the life germ to start and take hold of the physical substance that nourishes it.

The word is the seed. The word, your word, is dropped into the spiritual substance. It germinates. It grows. It brings forth after its kind. "Do *men* gather grapes of thorns, or figs of thistles?"

You who farm and you who garden choose the seed for next year's planting from the finest specimens of this year's crop. You reject every defective seed that you detect. If you think that your own harvest does not give you the right seed for the coming planting, you send abroad for the best to be had. In this way you make sure of the nature of your coming crop.

If you want prosperity in your home you will have to exercise the same intelligent discrimination in your

word seed that the farmer uses in selecting his corn seed.

When you talk and talk "hard times" and "money scarce," you are sowing hard-times and money-scarce seed. By the sure law of growth and yield, what kind of harvest will you reap? If a farmer sowed thistle seed and then complained that his field did not yield him wheat, you would say, "Foolish man! If he wanted wheat, why didn't he sow wheat?"

You can begin now to bring prosperity into your home. The first thing for you to do is to discard the words that have in them the thought of poverty, and then select carefully the words that hold the germ of plenty. Never make an assertion, no matter how true it may look on the surface, that you do not want continued or reproduced in your home. Do not say that money is scarce with you; the very statement of such an idea will send money fleeing from your fingers. Never say that times are hard with you; that word will tighten your purse strings until Omnipotence is powerless to loosen them to slip in even a dime. *Begin right now to talk plenty, think plenty, give thanks for plenty.*

THE SPIRITUAL substance out of which the visible item of wealth comes is never depleted. It is with you all the time. It will respond to your faith in it. It will yield according to your demands upon it. It is never affected by your ignorant talk about hard times, but *you* are affected, because your thoughts govern your demonstration. The unfailing Resource is always willing to give. It has no choice in the matter; it must give, for that is its nature. Pour your living words of faith into this substance, and you will be prospered, though every bank in the world should shut its doors. Turn the energy of your mind upon "plenty" ideas, and you will have plenty, no matter what men around you are saying.

Another thing: You are not to take your prosperity

as a matter of fact. You are to be as deeply grateful for every demonstration as you would be for some unexpected treasure poured into your lap. You are to expect prosperity because you are keeping the law, but you are to give thanks for every blessing that you gain. This keeps your heart fresh. Thanksgiving for good may be likened to the rain that falls upon the ready soil, refreshing vegetation and increasing its productiveness. When Jesus Christ had only a little supply from which to feed a multitude, *He gave thanks for what He had, and that little grew into such an abundance that all were satisfied and much was left over.*

Blessing has not lost its power since the time when Jesus Christ used it. Try it, prove its efficacy. The same power of multiplication is within it. Praise and thanksgiving have within them the quickening, spiritual power that produces growth and increase.

Never condemn anything that is in your home. If you want new articles of furniture or clothing to take the place of those which may be at the point of giving out, don't talk about what you have as being old or shoddy. Watch your thoughts; see yourself clothed as befits the child of the King, and your house furnished as your ideals make it pleasing. Your vision will all come to pass. Use the patience, the wisdom, and the assiduity that the farmer employs in his planting and cultivating, and your crop will be as sure as his.

"The blessing of Jehovah, it maketh rich;
And he addeth no sorrow therewith."

THE TRUTHS that are here spoken are vitalized and energized with the living Spirit. Your minds and hearts are now open and receptive to the ideas that will inspire you with an understanding of the potency of your own thought and word. You are prospered. Your home has become a magnet, drawing to it all good from the unfailing, inexhaustible reservoir of supply. Your increase comes through your righteousness. —*Unity.*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 9, MARCH 1, 1931.

Unity Subject—*The Ministry of the Senses.*

International Subject—*Jesus Sending Forth Missionaries.*—Luke 10:1-11, 17, 21, 22.

1. Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.

2. And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

3. Go your ways; behold, I send you forth as lambs in the midst of wolves.

4. Carry no purse, no wallet, no shoes; and salute no man on the way.

5. And into whatsoever house ye shall enter, first say, Peace *be* to this house.

6. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again.

7. And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say,

11. Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh.

17. And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name.

21. In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight.

22. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him.*

GOLDEN TEXT—*The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.*—Luke 10:2.

SILENT PRAYER—*My senses are spiritual, and they are guided by the Spirit of truth in their ministry to my consciousness.*

Nearly all our lessons have referred to the interior of consciousness; this one goes on into the exterior and shows the power of the I AM thought in its diversified aspects as expressor of the powers within man.

The number "seven" represents fullness in the world of phenomena. There are seven senses, although we usually count but five; the two additional ones are thinking and intuitive perception. The brain is the thinking organ, and the solar plexus the perceiving organ. The ability to send and to receive thoughts, as the telegrapher sends and receives messages, is an undeveloped power of man. Through the solar plexus, man can intuitively feel the character of everything that he comes into touch with. This intuitive feeling is soul perception, or intuition; in the unregenerate, it functions on the physical plane as instinct. These two undisciplined powers must

be made to function through the Christ mind. Those who attempt to develop them without this sure guide will get mixed results and will be held in darkness.

All the senses can be spiritualized and their limitations can be done away with. We know that the eye and the ear, in fact all the senses, have an inner field of action, but not many people have as yet spiritually quickened the senses, and the world of phenomena seems to them the only place of action. The brain and the solar plexus are in touch with mighty spiritual forces, but few have discovered this truth. Much of the thought and feeling that metaphysicians take to be spiritual has its origin in the vibrations of the brain and the emotions of the sense soul. It is only when the head and the heart are moved to action by Spirit that we can say that their activities are spiritual.

The seven senses are to be trained in spiritual ways and their efficiency multiplied. "The Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come." Adding the 0 to 7 represents the unlimited capacity of Spirit, and sending them "two and two before his face" refers to their dual action in expression (face). "City and place" refers to centers or aggregations of intelligent cells in the organism. The senses must be freed from mortal limitations. They must be innocent and confiding ("lambs"), unselfish ("no purse"), with no care for future provision ("no wallet" for food), with understanding not restrained ("no shoes"), but the message of peace and harmony is to be carried to every abiding thought ("house").

Peace will be established wherever your thought of peace has gone forth, and if it is not established you will know it by the thought's returning to you.

The thought of health is to be sent to every house, or place of abode, in the body, and the message of Spirit is to be spoken to each. "The kingdom of God is come nigh unto you." Deny all seeming materiality (wipe off the dust of the city). Then your senses will

return the true words with which you sent them forth, and your consciousness will be that even the demons (discords of your body) are subject to the seventy (spiritualized faculties) through the power of the Christ mind in you to visualize the instant disappearance of all discordant conditions of mind and body ("beheld Satan fallen as lightning from heaven").

When the senses have been freed from the limitations of material thought and have proved their ability to fulfill the behests of the Christ mind, the higher mind rejoices and gives thanks. Until enlightenment comes, the senses are thought of as at best negative, as mere "babes" in Truth, lacking power to conceive or to impart the things of Spirit.

Yet it is through the spiritualized senses that men come into their true nature. They work with the Christ mind. "How shall they believe in him whom they have not heard?" "Belief *cometh* of hearing, and hearing by the word of Christ." Hearing, both in its outer, physical aspect and in its inner, perceptive phase, comes from God, since "all things have been delivered unto me of my Father." This is not commonly believed, and the senses are credited to a fleshly origin. No one recognizes the Christ mind at work in himself or in another until he becomes aware of God in his own soul as its one impulsion. . . . "No one knoweth who the Son is, save the Father." Conversely, it is through the Christ mind that the so-called lower nature is lifted to the plane on which God is recognized by it as the one motivating power. Thus "Spirit with Spirit can meet."

Under the sure guidance of the Christ Spirit, every impulse of mind and body can be permeated with the true essence of Spirit (the Father can be revealed to it by the Son) and can be brought into full expression of good.

QUESTIONS

1. What is the sure guide of the senses?
2. Name the seven senses. Give your own inter-

pretation of their relation to the "seventy" of the Scripture.

3. When are the thoughts and the feelings, activities of the head and heart, spiritual?

4. In what state must the senses be, in order that they may carry the message of peace and harmony to every abiding thought (house)?

5. What is meant by wiping off the feet the dust of the cities that would not receive the ministry of Truth?

LESSON 10, MARCH 8, 1931.

Unity Subject—*The Relation of Love to Life.*

International Subject—*The Good Samaritan.*—Luke 10:25-37.

25. And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?

26. And he said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

31. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

32. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,

34. And came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

36. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

37. And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

GOLDEN TEXT—*Thou shalt love thy neighbor as thyself.*—Lev. 19:18.

SILENT PRAYER—*By fulfilling the law of love, I lay hold of eternal life.*

Good will springs from love. The lawyer mentioned in today's text stated the law of love correctly, but did not fully understand its application. He was not sure who his neighbor was. He evidently had the thought that his neighbor could be only one of his own countrymen. The parable taught the fact that even the hated Samaritan was his neighbor.

The law of love, as stated by the lawyer, reveals an interesting fact concerning God's relation to man. The law reads: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The first part of this statement of the law would indicate that one must devote every particle of one's energy and strength to loving God. This would leave no energy and strength for loving the neighbor, as mentioned in the second part. We must then conclude either that the neighbor would get no love, or that loving God includes loving the neighbor. As the parable shows that love was given to the neighbor, we may be sure that God and the neighbor are one. God is ever present. We cannot love God without loving our neighbor, nor can we love our neighbor without loving God. To love God with all our strength, we must love all our neighbors. We cannot love a part of God, for God has no parts. God is love, and we are one with Him. If we love God with our whole heart,

His love fills us, and we are filled with the life and the joy included in His love. If we do not love God wholeheartedly—if we think that some people should be loved and some should be hated—we to that extent shut ourselves away from the love of God, and make ourselves correspondingly unloving and unhappy.

Love makes for coöperation. The early disciples thought more of Christ's principles and teachings than they did of their worldly belongings. They did not hesitate to coöperate with one another by pooling their goods for the support of all who were engaged in the Christ work; " . . . and not one *of them* said that aught of the things which he possessed was his own; but they had all things common." When man understands the principle of love he will drop all selfishness. Then his life will be a joyous service to God and to man. All his needs will then be abundantly cared for. The destructiveness of selfishness is illustrated in the death of Ananias and Sapphira, who "kept back *part* of the price."

The object of giving love to God and to our neighbor is the attainment of eternal life. This interpretation is according to the teaching of the Jewish Scriptures, and is sanctioned by Jesus. We may love God with all our heart, soul, mind, and strength, and yet delay our entering into eternal good. The metaphysical interpretation of the greatest commandment is that we may get very close to God in spirit, but that we must see the life of God manifest in externals also before we shall compass the fullness of Being and come into its completeness in consciousness. Religion easily falls into forms, thus losing its vitality, its life-giving quality. The early Christians were given great power by Spirit, and they performed miracles; but rites and ceremonies came with organization and church buildings, and spiritual power gradually waned. This is the history of almost every religious organization. The founder is inspired, and for a time he inspires his disciples. Then usually comes a period of

growing temporal prosperity—and spiritual decadence.

The formalist overlooks the essence of things—he lacks compassion and love. When life lies bleeding, the priest and the Levite pass by on the other side, but the quick sympathy of the unconventional Samaritan is aroused, and he does the right thing from inner prompting.

To lay hold of eternal life we must bind up life's wounds wherever we find them, and we are apt to find them wherever life flows. God is life, and wherever the pulse of life beats there God is. Man cannot give or take life, but as long as he thinks that he can slay the living, and as long as he proceeds to do so in man and in beast, he will be at enmity with life. Those who would lay hold on eternal life must seek in every way to preserve the forms in which it manifests. The wounds of life are thus bound up.

We must have compassion upon the life in the body of every living creature, and especially the life in our own body. We must declare that life abides perpetually in the organism. We must bind up the wounds through which we are dissipating the life of our organism. The robbers, appetite and passion, are at work upon our body every day. We must drive them off and bind up the wounds that they have made. We must give to life the sanctuary of our pure thought, and must pay the price through overcoming.

As long as man continues to lose his body through death, he will be in doubt as to the reality of eternal life. The very fact that man believes that life can go out of his body shows that he is not in the consciousness of eternal life. In theory he may see that life is omnipresent, and may reason to himself that he cannot therefore get outside of life, yet the appearance is that he lets it slip away from him. The thought that life can slip away even temporarily will keep man out of the consciousness of eternal life.

We all have life, God's eternal life, but it does not become ours in experience until we consciously realize

that it is ours. If we are to enter into eternal life, as Jesus did, we must lay hold on omnipresent life and incorporate it into our body. This is the secret of inheriting eternal life.

QUESTIONS

1. What truth about the relation between God and man does the law of love, as stated by the lawyer, reveal?
2. If we love God with our whole heart, can we hate anybody?
3. What is the object of love toward God and man?
4. What occurs when a religion falls into forms?
5. How are the wounds of life bound up?
6. How does man consciously attain eternal life?

LESSON 11, MARCH 15, 1931.

Unity Subject—*The Letter and the Spirit.*

International Subject—*Jesus Among Friends and Foes.*
—Luke 10:38-42; 11:42-46, 52-54.

38. Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.
39. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word.
40. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.
41. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things:
42. But one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

42. But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone.
43. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces.
44. Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

45. And one of the lawyers answering saith unto him, Teacher, in saying this thou reproachest us also.

46. And he said, Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

52. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53. And when he was come out from thence, the scribes and the Pharisees began to press upon *him* vehemently, and to provoke him to speak of many things;

54. Laying wait for him, to catch something out of his mouth.

GOLDEN TEXT—*Ye are my friends, if ye do the things which I command you.*—John 15:14.

SILENT PRAYER—*I do not follow the letter of the law; I seek to know and to obey the Spirit of truth.*

In this lesson we can discern the difference between the soul established in spiritual consciousness and the intellectual man who trusts in self-righteousness. We also see how Jesus, the spiritual man, or higher self, proceeds in establishing Truth throughout the entire consciousness.

Martha and Mary represent the outer and the inner phases of the soul's activity in welcoming the spiritual Teacher within it. The soul, established in love, is always quick to discern the presence of true thoughts, and it welcomes the spiritual man, or teacher, who brings Truth. It is also in a receptive attitude toward understanding.

But the old, established religious thoughts belonging to the intellectual domain never miss an opportunity to reason with and to dispute every true, spiritual idea that is presented to the consciousness. This fact is symbolized by the Pharisees, who would keep only the letter of the law. When the spirit of the law is taught, it overthrows the outer forms and ceremonies that belong to the letter, and so they who observe the letter oppose the spirit of the law. The Truth that the higher

self is always bringing to every part of the individual is missed by the Pharisaical phase of consciousness.

Martha represents the outer activity of the soul in receiving the higher self; Mary represents the inner receptivity of the soul. Martha desires to show her love by service; Mary shows hers by learning at Jesus' feet.

Both these activities are necessary, but we must take heed that in our desire to serve we do not forget our times of communion with our indwelling Lord. We must not set greater value upon active service than upon quiet, loving receptivity to the Spirit of truth within us.

Mary's sitting at Jesus' feet represents the soul's learning the lessons of life from the higher self. When learning of life is given first place in consciousness, the activity or service that follows becomes simple and easy. But when Martha, the serving quality, is given precedence, anxiety and irritation result, because there is a seeming separation from the Source of love and poise, and a lack is sensed in consciousness. Truly, "to obey is better than sacrifice." An understanding of Truth must precede all real and effective service.

In the last part of the text included in today's lesson, we find Jesus, the spiritual man, in conversation with the Pharisees. These last are exact in performing every least detail of religious ceremonies, but they lack love and mercy, or the deeper and higher consciousness of Truth. In complete ignorance of the true meaning of the law of which they are officials, they seek to put out of the way all who would help them in learning Truth. The intellect must be enlightened by the Christ mind, that it may be saved from the woes brought upon it by the reaction of the condemnation bestowed by it on others. When this enlightenment comes, the spirit of mercy and forgiveness enters into the religious ideas of the intellectual man, so that what before was foolishness to him now becomes clear common sense. Reason will then no longer be inclined to con-

demn; neither will it lie in wait to assail the Spirit of truth at every point.

QUESTIONS

1. Why is the awakened soul quick to discern Truth?

2. Why is the Spirit of truth missed by the Pharisaical phase of consciousness?

3. Are both Mary and Martha, the receptive and the active qualities of the soul, necessary?

4. Which of the two should be given first place? Why?

5. What does the intellect need in order that it may become receptive to Truth, and be redeemed from error?

Lesson 12, March 22, 1931.

Unity Subject—*The Nature and Use of True Riches.*

International Subject—*The Use and Abuse of God's Gifts (Temperance Lesson).*—Luke 12:16-21, 41-48.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17. And he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.

20. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?

21. So is he that layeth up treasure for himself, and is not rich toward God.

41. And Peter said, Lord, speakest thou this parable unto us, or even unto all?

42. And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season?

43. Blessed is that servant, whom his lord when he cometh shall find so doing.

44. Of a truth I say unto you, that he will set him over all that he hath.

45. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken;

46. The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful.

47. And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*;

48. But he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

GOLDEN TEXT—*Be not drunken with wine, wherein is riot, but be filled with the Spirit.*—Eph. 5:18.

SILENT PRAYER—*The Spirit of the Christ now springs up, a living fountain, within me, and satisfies my every thirst.*

The parable that opens today's lesson is one that applies to every man and woman. Each one is that "certain rich man," and the mind of each is the ground that brings forth plentifully.

When we survey our ground we find that it lies in three fields. There is the physical, or material inclosure; there is the mental, or intellectual area; and there is the unfenced expanse of the emotional nature, the region of the heart, through which leads the pathway to the heights of Spirit. The mind includes all three of these fields.

When we allow our mind to center on the gaining of physical necessities and comforts, or to focus on the carrying out of materialistic plans, we find that we gain these things. We may even become rich in their accumulation or outworking. If our work is done with a selfish motive, with the thought of being able

at some time to retire and enjoy life in our own way, this is proof that we are allowing the texture of our life to become material.

We have observed a law in nature that whatever is not used is taken away. A muscle that is not exercised suffers atrophy, or grows weak and useless. Mental powers that are not put to the test remain latent, undeveloped. The soul, which is a part of man's nature, must be exercised also, or sooner or later it will be required of him.

External nature is but the visible expression of law. The soul is the invisible part of man, but it follows the same law that governs the part that we see. In order to live and grow, the soul must be used in the way that best promotes its growth. The amassing of money and other outer evidences of wealth is not its natural occupation. Like a butterfly caught in amber, the soul loses its life as the hard substance attracted by material thinking closes in around it. When the whole attention is given to the heaping up of wealth in the world of form, by and by we find that form is all that is left. The soul is gone out, stifled by the encroaching of a medium too dense for it. The night of sense befogs the light of life, which otherwise would irradiate human experience.

The intellectual field covers a vast mine of wealth in the life of man. By delving into its depths, men possess themselves of boundless stores of knowledge on every subject that has engaged the attention of the human race, from the dawn of recorded history to the present time. By scientific research and the process of induction, they even peer into the mists of the future and attempt to forecast the trend of events.

The intellectually rich man deals in a more elastic medium than the moneyed man, a medium whose power of penetration lies nearer the Source of being than any material thing. Intellect can tap hidden springs that materiality does not even obscurely dream of. Nevertheless, intellect too is impenetrable by the life of the

soul. Intellect is an attribute of the personal ego, often its most dearly prized possession.

"My mind to me a kingdom is," the savant thinks within himself, not realizing that his kingdom has become, through his own efforts, a proud and despotic monarchy, a rule of unlimited tyranny. The soul does not thrive under this form of government, because the mental tyrant finds no use for the exercise of its powers. Long continued mental abstraction is fatal to the true development of man.

The wisest man of antiquity gained his wisdom through a persistent desire and search for an understanding heart. The heart, or the soul, controls the issues of life, he said; and a glance at human nature reveals the truth of his words.

Our greatest, because our most dynamic, wealth lies in the emotional field, or the soul nature. Jesus Christ reëchoed the thought of Solomon in these words: "Out of the abundance of the heart the mouth speaketh." The heart or soul is the motive power of all desire, all attainment. "Out of the abundance of the heart" we act, as well as speak; live, as well as work; dream, as well as plod our routine path. We are souls. This is our true description.

The soul of man is that part of him which connects him directly with God. He who is "rich toward God" is the man who has exercised his soul, toward both God and his fellows, in the way that God has instructed him.

The body cannot give man life, or control the life, once it is given. The body cannot even care for itself. The intellect cannot rule man's spirit, because it is only an attribute—a high attribute though it be—of the personal self. "Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season?" Who but the Godlike soul?

My soul breaks to me the bread of life "that . . .

cometh down out of heaven, and giveth life unto the world."

"My soul, wait thou in silence for God only;
For my expectation is from him."

From God comes true understanding, as well as the peace that surpasses even that of immeasurable wealth. From Him come my quickened perception and appreciation of my sonship to a divine Father, and of my numberless opportunities to manifest that sonship. Out of this store of subjective riches and my right use of them flow the objective soul qualities of compassion and sympathy, gentleness, goodness of heart, and understanding of motives, which the truly living soul pours out to its fellows in unstinted measure. Such is the true use, the right exercise, of its powers. Such is man's real fortune.

The man who allows his emotional nature to run riot in his life, who becomes subject to his own feelings instead of making himself their master, misuses his soul forces and falls a prey to intemperate impulses. The soul that turns toward sense pleasures or personal interests abuses its own powers (beats the maidservants and menservants). The body is the soul's instrument. Physical and mental powers alike are the servants of man's deeper feelings.

We may fix the intensity of our heart's desire upon the gaining of intellectual accomplishments and become learned. By so doing we may delay, rather than hasten, the dawn of spiritual understanding in ourselves. If "my lord delayeth his coming," it is my own attitude of mind and heart that has barred the door to Him, by the turning elsewhere of my chief attention.

The student of Truth who understands the nature of the higher law and his relation to it as a spiritual being, but who continues despite that understanding to give the greater part of his time and his interest to selfish pursuits, of either a material or an intellectual kind, must suffer a double reaction when he comes to himself in the far country of self-centered expression.

He must retrace every step of his way; he must learn to respond again to the quickening love of the Father, which the benumbing of his own perceptions has made difficult for him. He must overcome self-condemnation and the "many *stripes*" that he is called upon to endure before the selfishness of the personal man is literally "cut . . . asunder" and cast aside into the refuse heap of his discarded beliefs and practices.

Large responsibilities are the portion of the soul that is capable of meeting them. Great expectations are the meed of rich endowments. "To whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more." True riches bear compound interest in life.

QUESTIONS

1. Classify the wealth that is the natural heritage of every man.
2. How does the mind become materialistic in its action?
3. To what part of man's nature does the intellect belong?
4. What is the source of our most powerful wealth? Why is this true?
5. What is symbolized by the steward?
6. What responsibility rests upon the metaphysician to give faithful expression to his understanding of Truth?

LESSON 13, MARCH 29, 1931.

Unity Subject—*The Real Man in the Regeneration.*

International Subject—*Review: Jesus the World's Savior: Preparation and Popularity.*

GOLDEN TEXT—*Jesus of Nazareth . . . who went about doing good, and healing all that were oppressed of the devil; for God was with him.*—Acts 10:38.

SILENT PRAYER—*Divine wisdom and love empower me to express my true self.*

Lesson 1 considers the divinely conceived plan of human life, namely, that every man controls his own destiny through the power of his thought. By recognizing and believing in the higher law of his being, he brings into manifestation actual evidence of the grace and mercy of that law. By learning that he can control and direct his own mental processes, he prepares the way for the work of regeneration in his own heart.

In Lesson 2, we learn the effect of the first steps in the evolutionary process of Spirit. A change in thought from a limited concept to a higher ideal of life leads to distinct freedom in body. Orderly progress in spiritual development brings freedom from sense appetites.

The childhood of Jesus symbolizes the early stages of man's expression under the true law of his being. Even in the beginning, he must be about his Father's business; he must commune with the Father and meditate on inner realities, in order to grow in the knowledge of, and the ability to prove, Truth.

In the ministry of John the Baptist, we find the necessity for breaking up undesirable mental habits and for conforming the life to a just and right rule of action. Lesson 3 gives the first steps in mental training preparatory to the actual work of regeneration. These are: first, denial of erroneous thought habits; second, the practice of unselfishness, in order to incorporate into the mind the vitality of the divine law; third, honesty of purpose carried out in thinking; fourth, consecration to the spiritual ideal.

Lesson 4 interprets the temptation of Jesus in terms of man's daily problems. Overcoming the temptations that the student of Truth must meet requires a high degree of spiritual discernment and unselfish devotion. Complete denial of sense demands must be followed by a conviction that the true substance of Spirit instantly satisfies his every hunger.

In Lesson 5, we study how we may follow Jesus Christ's example in the healing of the body. This can be done by keeping undivided faith in the power of Spirit.

Unfailing acknowledgment of God as the one source of life and health is necessary to the realization of a permanently healthy state of mind and body.

Lesson 6 explains the law of love and the method of observing the nonresistance that Jesus enjoined upon His disciples. The mind must first be trained to recognize Truth in itself. When the inner vision of what is true and abiding grows clear, we develop understanding of our own life purposes and an appreciation of the needs of our neighbor.

Lesson 7 also centers around the theme of the redeeming power of love. Jesus entered the Pharisee's house to eat with him and to instruct him in true righteousness. While there He freed from self-condemnation a woman who was a sinner. The purpose of the spiritual consciousness is to instruct the intellect in Truth, and to forgive all shortcomings of the affections. When we accept the salvation of Spirit in its fullness, we must retain no sense of guilt because of past sins.

The parable of the sower is the subject of Lesson 8. The point especially emphasized by Jesus was the character of the soil in which the seed was sown, or the types of mind that received the word of Truth. Thoughts and words alike are seeds sown in the mind, but the real sowing is from the one divine intelligence.

The mind that follows the beaten track of accepted beliefs cannot open to receive the seed of original thought. The mind given to sudden enthusiasms, but lacking depth of conviction, does not persevere in the way of Truth until results can become evident. The mind that is obsessed by cares, riches, or pleasures can spare but little time or thought to the cultivation of right thought habits. The truly productive mind is the one that sincerely desires to master the law of thought and, to that end, observes the necessary rules in patient, loving devotion to its highest ideal.

Lesson 9 takes up the regeneration of the senses and their proper exercise when spiritually quickened. The sending forth of the seventy teachers by Jesus symbol-

izes the diversified activities of the real man's thought, expressed through the five senses and also through the two unclassified senses, thinking and intuitive perception. By training the senses to express on the inner plane, their power can be multiplied.

In the story of the good Samaritan (Lesson 10), the lesson of love is stressed. Since God is life and love, it follows that wherever life is found God is manifest, and love should be active there. If we wish to keep the first commandment, to love God wholly and sincerely, we must love our fellow men in the way that God loves them. We must do them good, and forget our selfish aims in joyous service to them. When we learn to see good in externals as well as in the inner life, our vision clears and we understand that life is one and indestructible. When we perceive that life is eternal, that it cannot be destroyed, we shall cease trying to kill other creatures and shall try to conserve life in every form.

Lesson 11 discusses the outer and inner phases of the soul's activity in welcoming Truth. Mary and Martha represent these processes in the regeneration. Both sides of human nature are necessary to the well-rounded life, but they must be kept balanced in right proportion in order to develop the perfect character.

The scribes and Pharisees represent the old, established theories of religious belief that belong to the domain of the intellect. These bear the weight of authority; they are the officials of the law, yet they are ignorant of its deeper meaning. The intellect resists enlightenment by the Christ mind, and would put out the light of Spirit. But it must receive that enlightenment unconditionally before it can perceive the truth of life.

Lesson 12 deals with the question of the right use of wealth. The inherent wealth of every man consists of his physical heritage, his mental endowment, and his gift of emotional feeling. When all his talents are rightly used, man is "rich toward God."

RESTING AND TRUSTING

Words by GABLE

Music by FRANGKISER

Slowly

1. Rest - ing; His lov-ing arms a - round me.
2. Trust - ing; no out - er foes as - sail me.

Rest - ing; while tho'ts of peace sur-round me.
Trust - ing; His per-fect words re - gale me.

Rest - ing; His joy - ous life has found me
Trust - ing; His light can nev - er fail me.

Rest - ing in His pres - ence se - cure. . . .
Trust - ing; in His pres - ence so pure. . . .

GOLDEN RULES

Do as you would be done by.—*Persian.*

Do not that to a neighbor which you would take ill from him.—*Grecian.*

What you would not wish done to yourself, do not unto others.—*Chinese.*

One should seek for others the happiness that one desires for oneself.—*Buddhist.*

He sought for others the good that he desired for himself. Let him pass on. —*Egyptian.*

Let none of you treat his brother in a way that he himself would dislike to be treated.—*Mohammedan.*

The true rule in life is to guard and do by the things of others as they do by their own.—*Hindu.*

The law imprinted on the hearts of all men is to love the members of society as themselves.—*Roman.*

Whatsoever you do not wish your neighbor to do to you, do not unto him. This is the whole law. The rest is a mere exposition of it.—*Jewish.*

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.—*Christian.*

—*Selected.*

SILENT UNITY

Be still, and know that I am God

In Him is life; and the life is the light of my mind

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering to those who need help without seeing them.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

HEALING THOUGHT

March 20 to April 19

The vim, vigor, and vitality of Jesus Christ quicken both my mind and my body, and I am whole and well

---

Jesus Christ did what no other man has ever done: He released the electrons in every cell of His body.

There were billions of them, and they formed a belt of living energy and substance all around the earth. This belt constitutes the "place" which He said He would prepare for His followers.

This belt is of a character so elastic that it flows into and energizes the receptive minds of those who believe in the Lord Jesus as life of their life and substance of their substance. This faith in the saving power of His blood or life inoculates the blood of the believer, and raises it to a higher rate of vibration than that of the average man or woman.

PROSPERITY THOUGHT

March 20 to April 19

The promise, "If ye shall ask anything in my name, that will I do," is now fulfilled, and I proclaim Jesus Christ my supply and my support

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Jesus Christ made no idle promises. His understanding of mental and spiritual laws was far beyond that of His followers, and we in this day have to accept His promises because we know little about the kingdom of the heavens in which He so fearlessly functioned.

If you have not tried it, repeat the name Jesus Christ silently, then aloud, twenty-four times. Then rest and mentally feel for the effect.

The reaction of this experiment will differ in divers persons, because of the difference in faith and reverence. However, regardless of your attitude toward Jesus Christ, you will get a definite result by using His name in opening up the invisible sources of supply. He was a master in the kingdom of the heavens, and He will do exactly as He promised.

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

THREE weeks ago my wife and I went to Houston for a brief visit. She became ill the night of our arrival in Houston. I was alarmed. The following morning, Sunday, she was too ill to go out; her fever was rising fast. We called no doctor, but my sisters and I prayed. About 11 a. m. I sent a telegram to Silent Unity. As I walked out of the telegraph office, I was conscious of a feeling of light-heartedness, calm, and confidence. Somehow I knew that I already had my answer. Upon my return to the house less than an hour later I found my wife helping to set the table for dinner. By 4 o'clock her skin was cool and moist and her fever entirely gone. At 5 o'clock she joined the family for a long drive, and then went with us to fill a dinner engagement at 6:30. That evening we had a reunion of many of our kin, and she enjoyed with us an evening of fun and laughter and happiness.

Of course the healing was God's work, with your wonderful and beautiful help, and we reverently and gratefully thank God and you. My wife confided to me later that she had been very sick and could not under-

stand how she recovered so completely and quickly. When I told her of my telegram to Silent Unity asking for prayer, she understood and gave thanks.—*H. M. O., Muskogee, Okla.*

ON THE night of September 15 we wired to you, asking your prayers for our son, who was suffering from the effects of vaccination. Four days previous to our sending the telegram to you he had, with the exception of about an hour each day, remained in bed in a stupor, and had walked with difficulty during the short time he was awake. The doctor who vaccinated him said that his case was very unusual. In twenty minutes after we telephoned the message to the telegraph company our boy became so quiet that we turned on the light to see if he were still breathing.

He rested perfectly during the night and in the morning was much improved. He was brighter and more cheerful in every way, and did not return to bed, as before, during the day. He has continued to improve until he now appears as well as ever.

We believe that your prayers for him were answered instantly.

We trust that you will not judge our appreciation by the size of the offering.—*Dr. J. B. H., Wilmington, N. C.*

THE Lord be praised! When we wrote to you for prayers for my husband's leg we were in great distress. Now we say, "The Lord be praised," because it is entirely healed. No use to tell of the months of terrible suffering when we tried all material means to cure it, while it only continued to grow worse. Large ulcers had formed, the original cause being the bite of a cat. Infection set in and the inflammation was such that, at one time, we were afraid to think of what might happen. Not until my husband discarded all medicines and placed himself entirely in God's hands, knowing that you were praying and we were praying, did we see any improvement. From that day forward

we could see the leg getting better and the pain growing less and less, until the ulcers are now entirely healed, only the scars remaining. This is a reminder that all things are possible if only we put our trust in the Lord.—*Mrs. F. C. L., New Orleans, La.*

FILLED WITH PLENTY

A SHORT time ago I wrote to you for prayers that F——, J——, and W—— would receive steady work so that we should have a steady income. You may discontinue your prayers. It seems as if the windows of heaven have opened and blessings are pouring upon us.

At the time I wrote to you J—— and W—— were figuring on building a bungalow court. But the owner seemed rather slow in signing the contract after he had received the money.

But he set a certain Friday for W—— to come and said that then he would sign. Just as he had his pen ready to sign his wife stepped to the door and said: "Don't sign until Monday. Our son-in-law is coming Saturday." W—— came home very much disappointed. I said to myself, "Well, you are free and open for a better position."

Monday W—— went again to get the man's signature, and he added $200 more than W—— had figured.

I needed a cookstove very badly because my hotel range was too large for the kitchen in our new home. I had looked several places, but ranges seemed so high that I kept on using the gas pilots. The other day a friend got a new stove and said that I could have her old one for $5. We also needed a smaller and better car and next day a friend told us where we could get one for $95. W—— said we wouldn't buy till we could pay cash. The next day he received $65 that was due him, and they allowed us $30 for our car, so we have the one we wanted.

Then in a few days W—— received a letter asking him to come to a certain town, where changes were

being made in the school. He went and received a wonderful position as instructor with good pay, and when he was home Saturday he said that he would soon be drawing double his present salary. And it is in a line of work that he dearly loves.

F—— has a position offered him as soon as business picks up. He is helping his father in the building.

A few days after they started the bungalows a friend came and told them he wanted them to design and build a store and seven bungalows for him.

Then last week our daughter received wonderful honors. She received first prize at the Eisteddfod at the art leather department. She competed with students from ten other high schools.

Now here is our last blessing. On April 28 I am to receive some money from my father's estate. It will be the first that I have received in twenty-five years. I don't know just how much or when. I ask you to bless it that I may invest it where it will increase and that I may help others with it.

Now, didn't heaven open its windows?

I thank God as well as Unity for these wonderful blessings.—*Mrs. J. F. F., Santa Paula, Calif.*

HE SHALL HAVE ABUNDANCE

YOU HAVEN'T heard from us for a long time, and we want to tell you the good news. You know, we have written you letters before, asking your help in finding a business location, and saying that we wanted to go to Garnett. Business is fine. Things have just seemed to turn right into our hands. Mr. S——'s aunt wanted us to come and live with her and take care of her in her old age, and for that service she has willed us about ten thousand dollars and the home. Our store is practically clear, and our business is fine.—*Mr. and Mrs. P. G. S., Garnett, Kans.*

SOME time ago you sent me one of your prosperity banks. I have not finished the drill yet. At the

time I received the bank I did not have any change at all, and was out in the country where I could not get any at that time. I began to pray, though, in the same way as if I were putting in my coin each day. The result was that in just a short time I had a letter from my old employer, whom I had worked for in 1928, asking me to come back to work again because the person who had filled my place when I left had gone away to school. I now have my old position back, and I am very happy.—*L. J., Carthage, N. C.*

SEARCH THE SCRIPTURES

HERE is my sixth lesson, and I loved it! Oh, I can't tell you what Unity means to me! The tracts in connection with this lesson are wonderful—so simple, yet so deep, so imperious, yet so joyous! Unity standards are as high as any Truth teachings, yet no school of Truth that I know of holds so consistently to the standard of simplicity. How much easier it is, having a clear conception of the truth of Being, to face anything and everything! There is nothing vague about life. I no longer have to drug myself into indifference with the attitude, "What I don't understand, I don't worry about." I understand now; there is no further secret, except that in my own heart, that of my undeveloped self. Thank you! Thank you!—*C. O. U., Daytona Beach, Fla.*

INCLOSED find love offering and may God's richest blessing dwell among you in the essence of peace and love. I am mailing herewith Lesson 4, which has been my daily food for some time. Each question was given hours of study and I can say that God has been my substance and this lesson has been a blessing to us all. I am truly thankful to you for the privilege of taking these lessons. Truth is working in my life in a most wonderful way. I truly try at all times to live in accordance with the teaching

of Unity. Again I thank you and say from my heart, God bless you.—*Mrs. W. S., Red Wing, Minn.*

WHAT HATH GOD WROUGHT?

I HAVE listened each day to God's Half Hour program, which to me is wonderful—only, it seems too short. I surely appreciate this gift to the radio audience, and as soon as I can, I am going to send my gift. I should love to have a copy of the talk by George Carpenter, given this morning, and I want to thank the singer for the beautiful song.—*Mrs. W. S. B., Kansas City, Mo.*

MY HELP COMETH FROM JEHOVAH

PLEASE renew my subscriptions to *Weekly Unity* and *Unity* magazine. They have been such a help and blessing to me that I would not be without them. They certainly have helped me to solve my problems, and they have drawn me nearer to God. They are full of inspiration.—*Mrs. E. W. C., Trinidad, B. W. I.*

I WANT to welcome the daily friend *(Unity Daily Word)* into my home another year. As I was just thinking, to be able to pick up the little book and read its cheerful messages from day to day is like a cool drink of pure water when we are tired and thirsty—only better, for *Unity Daily Word* reaches deeper. It satisfies our heart and soul, while the drink of water only quenches our bodily thirst. But I wanted to try to make a comparison.—*N. C. G., Opdyke, Ill.*

FREE FROM CARES

WHEN I asked your prayers to help me to stop the excessive smoking of cigarettes (40 to 50 daily) I really do not think I expected such a complete answer. I have not had the slightest desire for tobacco for months. Since stopping I have had a feeling of exultation and spiritual guidance that was only hearsay

previously. Unity pointed out the way, and I am deeply grateful.—*C. S. P., Vancouver, B. C., Canada.*

HIS TRUTH IS A SHIELD

I WROTE to you, asking for prayers to help us get rid of the blight on our pear trees. The help that we received was wonderful, and all say that they never saw anything like it. We were the only ones in the vicinity whose orchard did not suffer from the blight. We noticed that it was starting in our place and I immediately wrote to you, asking you for help and trusting in the Lord, and we are rejoicing as we look at the place and know what other people have had to do in trying to save their crop. Don't you think that this was a wonderful demonstration?—*Mrs. C. O., Sacramento, Calif.*

HE IS MY REFUGE

TODAY my heart rejoices over the news that my thirteen-year-old son has been appointed page in the Senate. I had hoped for this appointment because of its educational and financial advantages. I feel that Silent Unity's prayers have been instrumental in bringing this blessing to us, and that, with their continued prayers, my son will be helped to attain worthiness and efficiency.—*Mrs. T. J. M., Washington, D. C.*

ABOUT four weeks ago I asked you to help me through prayer to meet a note that was due. I want to tell you that the note has been paid. Praise the Lord!

I look forward each week to the reading of *Weekly Unity* and derive much benefit from it.—*Mrs. J. M. G.*

FATHER, I THANK THEE

I CANNOT express to you in words the benefits that I have received from Unity. My life is quite different, as one would expect it to be after a year and a

half of daily study of "Lessons in Truth", the book "Remember," and *Weekly Unity*. I little dreamed before what my thoughts and words were doing to me. —*Mrs. B. F. H., Peoria, Ill.*

I THANK you for all the help that you have given to us, and I feel that Unity teachings have made it possible for us to go through our seeming misfortunes and come out with health, and strength, and faith. —*Mrs. J. F. W., Woburn, Mass.*

LOVE ONE ANOTHER

I AM WRITING to let you know some of the blessings that have come to me since I found Silent Unity. I do not think that any one could possibly have had more trouble than we had. For years we thought that we could not do without a doctor, and all our money went for medicine and doctors. We lost our darling little boy, and my husband could not find a position that paid very much. I know now that I alone brought about these conditions.

The directions and prayers of Silent Unity have changed my whole life as well as the lives of the members of my family. I am bubbling over with joy and happiness. Truth has restored me to perfect health, and prosperity is coming to us rapidly. My husband has his former position, and he is well and perfect. Everything is running along smoothly, harmoniously, and peacefully. Our home is filled with joy and happiness because God dwells within us. The change that Truth has made in our life is remarkable. I only wish that those souls that you are helping to find happiness could find it as quickly as I have found it since living Truth daily. It is so simple when one grasps it. God bless every worker in Silent Unity.

I love *Unity Daily Word* and *Weekly Unity*. I look forward to *Weekly Unity* every week. I also love "Lessons in Truth" by H. Emilie Cady.—*A. B., Miami, Fla.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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I believe that all things are possible with God, and if I *knew* that it was His will that I should be prospered financially, I could take hold of the Prosperity Thought with faith. But I am not yet able to understand, if it is right that we should have all that we might ask in that line, why Jesus was so poor. Then, too, why did He tell the young man to sell all that he had, and give to the poor?—*Extract from letter received by Silent Unity.*

Have we proof that Jesus was "so poor"? Is it not an assumption that He was in poverty because He was the son of a carpenter, and because it was said, "The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head"? Mary and Joseph were of a kingly race, and it is not said of them that they were poor. Jesus was welcomed in the homes of the wealthy, and spent much time in the home of Mary and Martha and Lazarus, who were rich people. Jesus wore a seamless robe, which was so valuable that the soldiers cast lots for it, and such garments were worn only by those who had plenty. If we look into the actual history of Jesus' life, and do not get thrown off the track by wrong interpretations that have been placed on certain events and sayings concerning Him, we will get the truth of the matter. The foregoing quotation refers to the hearts that are closed to the Christ, and not to the man Jesus. We have every reason to believe that it is the Father's will that we should have plenty and be prosperous, for He says, "Son, . . . all that is mine is thine," and "It is your Father's good pleasure to give you the kingdom," and in this kingdom there can be no lack. Also, "Consider

the lilies, how they grow: they toil not, neither do they spin; yet . . . Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith?" Look up all passages in the Bible bearing on this point, and see if you cannot find proof that prosperity is man's birthright.

Jesus told the young man to sell all that he had and give to the poor because He saw that the young man loved money so much that it was a hindrance to the development of his higher nature. This command was given, not so much because the poor needed to be provided for, but because it was for this particular young man's good. When we know and apply the true law of our being, we shall neither be in poverty nor allow our riches to accumulate, but we shall have plenty, for we shall be whole along all lines.

I was told not to wear red and not to have red objects around the house. I am recovering from nervous trouble, and I was told that the vibrations from red were bad for me. Is it necessary for me to avoid red in my clothes and home decorations?—*Extract from a letter received by Silent Unity.*

The influence of exterior things should not be overestimated. One cannot always arrange exterior environment exactly to one's taste, so it does not do to consider one's self subject to external things and conditions.

Red is considered more or less stimulating, according to the theory of "color vibration," but even this depends on subjective response to it. Different colors have different vibrations. However, we do not teach that branch of science, for we know that it is the individual who rightfully influences his surroundings.

Every person has his own aura, and its color corresponds to his inner state of consciousness. It is this that is photographed, as it were, into his surroundings. The higher the thoughts, and the more pure—the more

peace-infolding the aura. We teach you to gain control of your thoughts and your feelings, and so radiate health and love and all blessings. Take time daily to realize your true environment—God—and you will have an inner calm that nothing in the outer can disturb. Cultivate the consciousness of this divine presence, and you will overcome all ills and unrest.

Can we work against the law of karma? Have we greater power than the influences of the stars? Certain constellations, according to one's horoscope, have, as you know, at different times different influences, either beneficial or detrimental. Are we able to overcome these influences? —*Extract from a letter received by Silent Unity.*

You are subject only to Christ, your God self. Christ is the only ruler, the only presence and the only power, in your life, in you! "For in him dwelleth all the fulness of the Godhead bodily . . . who is the head of all principality and power." That which Christ wills for you—life, light, love, joy, happiness, harmony, peace, perfection—alone is real and true. Christ wills for you the kingdom of everlasting good!

Through Christ yours is the heritage of freedom and mastery, and not bondage to anything. The all-glorious Christ self of you can never be touched in any way by your outer thoughts and actions, so it has no karma to submit to, and as you attain to the Christ consciousness, you are lifted above the law of karma, and you partake of the freedom, innocence, and glory of the Infinite. "I, even I, am he that blotteth out thy transgressions for mine own sake, and I will not remember thy sins."

This same thing is true concerning the influence of the stars. All manifestations act and react on one another, and the natural man, the man who has not awakened to his Christ divinity and consequently to his Christ mastery, is influenced by outer forces and conditions. Let him attain the Christ consciousness, and he becomes master of himself and of his life. It is man's heavenly mission to reveal the glory of God,

to manifest God, which Jesus Christ did. "Jesus Christ" means "God manifest."

"Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

What does Unity teach of predestination as relating to one's life and to accidents ending in fatality?—*Extract from a letter received by Silent Unity.*

The Unity School of Christianity teaches that fatalism and predestination are false beliefs, and that they are not true, not real, because man has the power to turn in thought to God and to reverse his wrong thoughts.

Each person selects the law under which he will live. Every man decides which law he will obey. The civilian lives under the civil law; the soldier puts himself under the military law; and the sailor submits himself to the law of the sea. The fearful, trembling soul elects to live under the law of chance, and finds himself in a world that corresponds with accidents, floods, and sudden storms. But the glorified soul says, *"There is only one Presence and one Power in the universe, God, the good omnipotent. I live, move, and have my being in God. I have my being in a world of Spirit, a world of mind, and I obey its laws. I exist in the heart of the Infinite and enjoy its fruits, for the fruits of the Spirit are love, joy, peace, and divine harmony."* With this assurance the triumphant soul marches forward from glory to glory, because the Father of lights makes plain the way. Man becomes a coworker with God, and he realizes that he is in truth a son of God. The enraptured soul, in finding God, in seeing Him face to face, calls out, "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

Silent Unity

THE FATHER'S BUSINESS

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world

His a Positive Religion

Kansas City has a minister whose religion is positive. The Kansas City Star, in reporting a sermon at Immanuel Presbyterian Church, quotes Dr. W. C. Burton as saying:

> The kind of religion that the world needs today is a positive, militant, aggressive religion. Jesus taught us to love God supremely and our fellow men sincerely, but said little about the prohibition of certain wrongs. The pedagogical 'don't' must be replaced by a constructive 'do.'

Our Duty to Prisoners

"If a man is listening to the radio, he is not prone to be brooding over fancied wrongs. If he is reading the newspapers in his spare time, he is not apt to be plotting with fellow prisoners. . . . When I see a group of convicts busy on the baseball diamond, I can well afford to turn away to other business."

Thus Frank B. Jones, director of the Missouri state prison, epitomizes the policy of that institution in its effort to improve the minds and characters of the inmates. Mr. Jones believes that newspapers and radio help the men to keep in touch with the outside world so that, when they are released, they are not utterly unacquainted with life outside the walls. According to an Associated Press dispatch, he thinks that the banning of radio and newspapers practiced by some prisons is shortsighted. He believes in helping up, not in merely holding down, the man who has made a misstep. As he puts it:

"Our duty to prisoners incarcerated here is more than merely to detain them. We should try to make

better citizens of them, to educate them as far as possible, to equip them better to meet life when they leave the walls.

"My desk always has a number of letters on it, from former inmates of the prison who are unable quickly to accustom themselves to life outside the walls. They write to us asking for help, and as far as possible we give it to them."

By the Will of God

Finding God in the laboratory is the experience of Dr. W. R. Whitney, a world figure in science, who—though a celebrity—is, says the Literary Digest, a "friendly fellow-human" and "a teacher and inspirer of youth." We quote Dr. Whitney:

"We [scientists] have our theories, but can't prove them. . . .

"The magnet floats in space by the will of God. The magnet repels another magnet by the will of God. And no man today can give a more precise answer."

"What do you mean by the will of God?" the interviewer asks.

"What do you mean by light?" the scientist responds. "A beam of light comes speeding from a star, traveling hundreds of years, and finally it reaches your optic nerve, and you see the star. How does it do that? . . . About as good an explanation as any is to say that light travels by the will of God. The best scientists have to recognize that they are just kindergarten fellows playing with mysteries. . . . We move from one theory to the next, and always there is something that does not fit in with the other evidence. . . . No scientific concept can stand still. . . . The will of God, the law which we discover, but cannot understand or explain—that alone is final."

Dr. Whitney further says that he considers mechanical improvements to be "spiritual goods." It is man's duty to put them to the highest use.

"We ourselves must make the choice. You can use

the radio to control a distant deposit of explosives and blow up a city, or you can use it to spread good will among the nations."

Prosperity in Mind

In a lecture before a large group of business men and women in a downtown Methodist church in Kansas City, Ralph Parlette recently said:

> Prosperity is a state of mind. Nobody has to go out and try to buy everything in sight to bring back better times. That would land him in a poorhouse.
>
> Hard times is a state of mind. The supply is here. The money is here, and the sunshine. We can't change things alone. Nobody has to martyr himself. The dawn of prosperity is near when the demon of fear is gone.

In reporting this talk, the Kansas City Journal-Post credits Mr. Parlette as saying that the return of prosperity depends on the public state of mind.

The Lord Helps

Those Who Help Themselves

The Reverend L. M. Birkhead, of Kansas City, believes that confident salesmanship on the part of the unemployed will be a vital and effective factor in reducing unemployment, for "The Lord helps those who help themselves." We quote Mr. Birkhead:

> "A carpenter appealed to me—among many others—to do something about the unemployment situation in Kansas City. This particular carpenter was out of work for several months. He finally decided to see what he could do on his own initiative. He went from business house to business house, asking for odd carpentering jobs.
>
> "He began to find an abundance of these jobs—so many, in fact, that it has been necessary for him to employ a helper.
>
> "We live in an age of salesmanship; everything is 'sold' to us; we buy nothing. Advertising and salesmanship are expected; they are essential; they are a part of our psychology."

Spiritual Problems

MY LITTLE son is learning to wash his face. At dinner time, when I say that he must be washed, he always asks, "Can I do it by self?" If I say, "Yes," he goes leisurely into the bathroom, turns on first the hot water and then the cold, and spends several minutes wrapping the washcloth around his thumb, playing with the soap, or making the nail brush dive off the edge of the bowl. Eventually he settles down to the business of washing. He scrubs his mouth carefully, cleans a little space around his nose, and if reminded makes a pass or two across his eyes, and thoughtfully rubs one ear and forgets the other.

When he finally comes, very proudly, to the table, it is evident where the washing began and where it left off, and the bathroom and several clean towels tell the same story. But I can not belittle what he has been so eager to do for himself by offering to do it over for him. To do so would destroy the pride of his effort and the joy of his accomplishment. Instead I always try to let him see how much I appreciate his evident and conscientious effort to do what I want him to do.

Sometimes I have heard people murmur because God hasn't always seemed to help them to do the things they have set out to do. For my part I am thankful that He lets us work out so many of our problems "by self." Maybe we are awkward in going about our tasks, maybe we do not always think to clear up the confusion which we have created in our zeal, sometimes perhaps we do not finish up behind the ears as we should; but I believe that He appreciates our efforts.

And I know that, just as I am ready to help my small son when the problems of his doing for himself and by himself get beyond his control, just so surely is our heavenly Parent ready and willing to interpose His divine strength for our human weakness, when we are no longer able to "do by self."—*A. M. E., Zion's Ensign.*

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

Another movie issue of *Youth!* Yes, we have the editor's promise that March will be a movie number. We have just read "Hollywood Harmony," its feature story. We are not giving away any secrets—you will have to wait and find out for yourself what this story is about. "Freaks Are Out" is the answer to a question as to how the Hollywood children receive their education. Another feature: Neil Hamilton, who played in "The Dawn Patrol," recounts in this issue his own and his mother's miraculous healing, in the short article, "Healed by Prayer." March *Youth*—the movie number—don't miss it!

Tune in radio station WOQ on Saturday mornings at 8:30, and hear Ernest C. Wilson give an interpretation of the International Sunday School lesson. This is a regular Saturday morning feature of the morning meditation service. WOQ is the broadcasting station of Unity School of Christianity, having a frequency of 1300 kilocycles (230.6 meters), Central standard time.

One hundred years ago the town of Woolrich, Pa., was the site of a little woolen mill. Today it is a thriving, prosperous community, and it has just celebrated its centennial. Nothing remarkable about that, of course. But let us continue. Woolrich in its one hundred years has never known a depression. Always the mill has been busy. Today it is crowded to capacity with busy machinery, and there will have to be further additions. Woolrich, with its record of prosperity and progress, is unique because it is an outstanding example of applied Christianity. It lives Christianity in business and in pleasure. As a community it radiates Christianity, and is an example to its neighbors far and near. After all, the teaching of Jesus Christ is the answer to the world's problems, social and economic. Read the *Spiritual Law in Business,* by W. L. Hoschouer, and learn to apply practical Christianity to your affairs.

Easter is not far distant, but we want to go back a little way, and tell you how the real Christ spirit radiated from the hearts of a group of Oklahoma teachers last Christmas, God bless them! Together these teachers made up a list of ninety subscriptions to *Youth* and *Wee Wisdom* magazines, and an order for 130 copies of *Aunt Joy's Nature Talks,* to be sent to young people in their midst for whom they wished to provide Christmas cheer in the shape of good literature. Who can estimate the result of their generosity? Again we say, God bless them!

If you will fill your mind with thoughts of plenty, thoughts of praise and thanksgiving, there will be no room in your consciousness for fear of lack. The book, *Be Ye Prospered,* by Ruthanna Schenck, will help you to develop a rich consciousness, which is the beginning of prosperity.

A certain people, it is said, pay their doctors to keep them well. Should sickness overtake one of them, the doctor's stipend is cut off. There is a thought for us in this idea of keeping well. To live daily in the consciousness of God's healing presence is to crowd out all belief in disease or inharmony. *"God in me is my health and my strength."* The book, *Christian Healing,* by Charles Fillmore, helps you to be unified with God, to be one with His life, health, and strength.

In March *Wee Wisdom* there is a story called "Betty Blue," by Grace L. Hosmer, which tells how a little girl met and conquered a temptation, and how her heart afterward sang for joy. Another delightful story in the March number is "A Gift for the King," by Estelle Urbahns.

The quest for happiness goes on and on, but the world fails to find it in possessions, in material things. True happiness comes only from seeking and finding the Christ, the Son of God, within ourselves. H. Emilie Cady has written a booklet, *Finding the Christ,* which has helped numberless souls to discover their true relation to God, the source of all joy.

Do you give your energy to envying those who have more than you have, or do you spend it in making the best use of what you have? Answer this question for yourself, and then watch for the article, "Your Garden," which will appear in the April issue of *Unity.* This article by Katherine Haviland-Taylor is an inspiration to "brighten the corner where you are."

If you would like to become a member of our *Help-One-A-Month Club,* we shall be glad to enroll you upon receipt of your request. To belong to this club you agree to send once a month to some friend a year's subscription to a Unity periodical. This is the only condition of membership.

When Charles Steinmetz was asked what he thought the greatest discovery of the age would be, he replied, "The discovery of spiritual force." It is true that today men are earnestly seeking to know more about God and their true relation to Him. There is a great surging hunger for the truth of Spirit as taught and lived by Jesus Christ. With this in mind the Unity Training School has been planned and organized. This intensive course of study is for you, regardless of your church affiliation. Come and learn how to apply practical Christianity to your everyday problems. The School opens May 4, and continues till October 16. There will be four semesters of six weeks each, with shorter courses for those whose time is more limited. Write to the dean of the Training School for further information.

"My supply came with me from God and is always where I am." This interesting statement is taken from an article in the March issue of *Unity Daily Word.* The name of the article is "Unemployment." Be sure to read this article, and set in motion new thoughts about prosperity, to help yourself and to help others.

"Will you kindly send us about twenty sample copies of *Wee Wisdom* magazine? These magazines will be used at the teachers' meetings during the months of October and November." This request reached Silent-70 not long ago from a company in Michigan that supplies equipment and book service to schools and libraries. Needless to say, Silent-70 took great joy in furnishing the desired literature. Silent-70 is our department that has charge of the distribution of free literature to schools, libraries, prisons, and other institutions.

"*Heal Thyself* is, indeed, a splendid book. I have lost twenty-two pounds by following the direction given in the chapter, 'Reducing Flesh.' When I learned to relieve the congestion in my mind, then the congestion in my body disappeared." This comment by a reader is a tribute to the practical instructions given in *Heal Thyself,* a book by Ruthanna Schenck. Its lessons are simple and easily understood.

Unity readers living in Fort Worth, in Dallas, and in Oklahoma City will have the opportunity to hear E. V. Ingraham in a series of lectures that he plans to give in those three cities during the month of March.

You have doubtless read the poem that tells how the blind men described the elephant. Each put forth his hand, and his conception took shape in accordance with the part that he touched. One said the elephant was like a tree; another, a wall; another, a rope; and so on. Each description contained a bit of truth, but none was entirely correct. This illustrates the differences that mark men's beliefs about God. *Lessons in Truth,* by H. Emilie Cady, will help you to lose sight of differences, or lesser things, and seek for one thing—"the consciousness of the presence of an indwelling God in your own soul and life."

The books of James Allen, *As a Man Thinketh, Out From the Heart, Morning and Evening Thoughts,* and *Through the Gate of Good,* may best be described perhaps in the words of his wife, who knew him as no one else knew him: "I know that these writings are not the words of an idle brain, nor are they gathered from other writings, nor picked up here and there, but they are the deep experiences of his own heart, and were first lived and then written." These books have rightly been called books of power.

Our ten-inch, hard-surface phonograph record will bring Charles and Myrtle Fillmore's voices right into your home. On one side Charles Fillmore gives *The Unity Statement of Faith,* and on the opposite side of the disk Myrtle Fillmore gives *A Greeting to Unity People.*

The words that you use contribute in a big way to the making or the breaking of your health, happiness, and general success. Therefore, watch your words. The Unity Good Words Club aims to drill you in the use of powerful, constructive words.

As busy as Lowell Fillmore is with his duties as general manager of Unity School, he keeps in personal touch with many of the workers here. His interest in people and his desire to help them to solve their everyday problems explains why his "Things to Be Remembered" articles in *Weekly Unity* are so popular. Lowell is editor of *Weekly Unity,* and each week you will find in it one of his "Things to Be Remembered" articles, as well as many other helpful and inspiring features.

Unity Books and Booklets

For Beginners

Caroline Napier		$ .50
Directions for Beginners		.25
Directions for Beginners	Spanish, $.10; German	.25
Lessons in Truth	cloth	1.00
Lessons in Truth	French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings	cloth	1.00
Miscellaneous Writings	Italian, French, German	.75
Unity's Statement of Faith		.10

On Healing

Christian Healing	cloth	1.00
Christian Healing	French $.75; German	1.00
Divine Remedies	paper, $.50; *de luxe*	2.00
Divine Remedies	French	.75
Heal Thyself	cloth	1.00

On Prosperity

Be Ye Prospered	cloth	1.00
Spiritual Law in Business, The		.25

On the Silence

Methods of Meditation		.35
The Silence		.50

Pertaining to the Home

Child Unfoldment	cloth	1.00
*The Science of Food and Cookery	cloth	2.50
Truth in the Home		.75

Inspirational

Beginning Again		.35
*Creed of the Dauntless	*de luxe* $3; cloth	1.00
Faith That Removes Mountains	German	.25
Finding the Christ		.25
Finding the Christ	German, Spanish, or Swedish	.25
*Remember	cloth	1.00
Sunlit Way, The	cloth	1.00
What Are You?	cloth	1.00

Devotional

Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
New Testament, American Standard Edition		.50
Journey of Jesus	paper $1; cloth	2.00
Truth in Song		.50
Unity Song Selections	cloth	1.00
*When Ye Pray		.50

For Advanced Study

Inner Vision		.50
Selected Studies	paper, $.75; cloth	1.50
Talks on Truth		.75
*Twelve Powers of Man, The	*de luxe* $3; cloth	1.00
Unity Tract Index		.50

Juvenile

Aunt Joy's Nature Talks		.75
Little Susie Sleep Ears		.75
Love's Roses		.25
Treasure Box		.50
Wee Wisdom's Way		.75
White Stockings and Other Tales		.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Is It Time to Renew?

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, 917 Tracy, Kansas City, Mo. Renewal price, $1.50 a year.

Escape or Victory, Which?

Do you run away from unpleasant conditions, or do you stay and gain the victory over them? These two courses are interestingly compared in an article called "Escape," contributed to the March number of *Christian Business* by Lloyd C. Douglas—yes, the Lloyd C. Douglas who wrote "The Magnificent Obsession." The editor of *Christian Business* is happy to offer you an article by this gifted author.

Beginning with the March issue, *Christian Business* will include an additional eight pages. This will give more space for the experiences of business men who have learned the value of practical Christianity in promoting a successful business. The price of a year's subscription to *Christian Business* is $1.50. Why not let your subscription start with the March number?

What

is the next best thing to studying Truth at Unity headquarters?

Enrollment in the

Unity Correspondence School

Wherein

Truth is taught dynamically
Reasoning power developed
Understanding increased
Thought force organized
Harmony established

Have you taken advantage of this wonderful opportunity? Do you wish to do so? Then write to

Correspondence School Department
917 Tracy, Kansas City, Mo.

The Emphasis of Life

"Place your emphasis on the truth of freedom, and 'stand fast . . . in the liberty wherewith Christ hath made us free.' You are free from failure and sin, free from heredity and disease, free from penury and lack, free from enmity and treachery, free as Spirit is free."

These strong statements are taken from "The Emphasis of Life," an article by Zelia M. Walters, appearing in March 7 issue of *Weekly Unity*. You will want to read this article, which teaches you to "place the emphasis of life aright: putting first things first and trifles in the background."

This article aptly summarizes the teaching of *Weekly Unity*, which bids you always to seek first the kingdom of God, knowing that the lesser, the material, things will surely be added.

Weekly Unity brings to you each week a message of inspiration. It shows you how to apply to everyday affairs the principles laid down by Jesus Christ. It is practical. A year's subscription to *Weekly Unity* is $1.50, less than three cents a week. Why not order your subscription to begin at once?

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Where Unity Publications Are Sold

This partial list is for your convenience. The listing of a center here does not necessarily mean that we indorse its interpretation of Christian principles.

ALABAMA

Birmingham—Unity Cen, 511 N 19th
Mobile—Unity Cen, 102½ Dauphin; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Cen, Westward Ho Hotel

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Cen, 14 S Second
Bakersfield—Unity Cen, 624 Monterey
Berkeley—Unity Cen, 1822 Milvia
Fresno—E Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R. B. Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee
Inglewood—Unity Truth Ministry, 426 E Queen
Ione—Unity Circle
Long Beach— Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 337½ S Hill; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 688 Wilshire pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 743 W 7th; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont
Modesto—Unity Reading Rm, 1324 11th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co
Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
Pomona—Meta Bk Sh 684 W 3rd
Redlands—Leona Ballou, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Cen, 2189 E St
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 6th
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 63 Post; Mission Unity Cen, American Hall; Unity Cen, 1182 Market; Paul Elder Co, 239 Post; The Emporium, Market St; Unity Book Sh, 111 O'Farrell
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield; Meta Lib, 35 Walnut
Santa Monica—Unity Cen, 528 Arizona
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Tulare—J F Manning, 258 North N
Van Nuys—Unity Cen, 14424 Friar
Victoria—Ruth E Aubrey, 53 N Oak

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
Pueblo—Truth Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 132 S Wild Olive
Jacksonville—Unity Cen, Seneca Hotel
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th
Orlando—Anna M Nicholson, 417 Lake
St Petersburg—1st Unity Church, 646 5th S
Tampa—First Unity Soc, 222 W Lafayette

GEORGIA

Atlanta—Open Door, Chamber of Commerce

IDAHO

Boise—Unity Cen, 517 N 10th
Twin Falls—Gertrude H Tracy, 328 7th N

ILLINOIS

Chicago—Unity Fellowship, 64 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, (colored), 4307 S Mich
Hubbard Woods—M Atwood, 1097 Merrill
Peoria—Unity College, 1817 Main
Rockford—Unity Cen, Stewart bldg
Springfield—Lawrence Cen, 227½ S 6th
Waukegan—Church of Light, 1025 Woodlawn

INDIANA

Indianapolis—Unity Cen, Kresge bldg

IOWA

Cedar Rapids—Unity Cen, 728 4th Ave E
Des Moines—Unity Cen, K P bldg
Sioux City—Unity Cen, Davidson bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Kansas City—Unity Cen, 619 Ann
Topeka—Unity Cen, Jayhawk Hotel
Wichita—Life's Harmonies Truth Cen, 420 Riverview

KENTUCKY

Lexington—Unity Cen, 151 N Bdwy
Louisville—Truth Cen, Martin-Brown bldg; W K Stewart Co, 425 S 4th; Unity Truth Cen, 220 E Bdwy

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Unity Cen, 2133 Maryland

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 5057 Woodward
Flint—Unity Cen, 114½ W Kearsley
Grand Rapids—Ida Bailey, 61 Sheldon
Kalamazoo—School of Christianity, 209 W Dutton
Royal Oak—Unity Cen, 110 E 5th

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 1607 Nicollet; Unity Soc, Plymouth bldg
St Paul—Unity Cen, Globe bldg; Barbara Ludwig, Degree of Honor bldg

MISSOURI

Joplin—Unity Cen, Miners Bank bldg
Kansas City—Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Unity Cen (colored), 2216 Brooklyn
St Joseph—Unity Cen, Empire Trust bldg
St Louis—Unity Cen, Kings-Way hotel; First Divine Science Church, 3517 Wyoming; Unity Student Group, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black

NEBRASKA

Lincoln—Unity Soc, 1548 O st
Omaha—Meta Lib, 307 Patterson bldg

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier
East Orange—Unity, 19 Washington
Haddonfield—Carrie Steinmetz, 311 Washington
Newark—Unity Soc, Berwick hotel; Mrs C H Stringer, 97 S 10th
Patterson—Unity Truth Cen, 98 Broadway
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Home of Truth, 333 Adelphi
Buffalo—Unity Soc, Hotel Statler; Meta Lib, 130 Rounds
Jamaica, L I—I Bowman, 88-06 Parsons
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Nanna B Sutton, 42 W 129th
Rochester—Unity Cen, Powers bldg
Rome—Psychology Service Cen, 131 W Liberty
Schenectady—Unity Soc, 1029 University
Syracuse—Carter, 155 E Onondaga
Utica—Mabery-Goodwin School of Music, 1203 State

OHIO

Akron—Unity Cen, Pythian Temple
Canton—Unity Cen, Harris Arcade bldg
Cincinnati—Unity Cen, 28 E 6th; New Thought Temple, 1401 E McMillan
Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead; Unity Cen, 810 Carnegie Hall
Columbus—Unity Cen, 80 W Starr
Dayton—Unity Cen, Dayton Industries bldg
Hamilton—Unity Temple, 112 Elvin
Marion—New Thought Studies, 454 Summit
Mt Vernon—Staunton, 15 N Mulberry
Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Muskogee—Unity Cen, 210½ W Bdwy
Oklahoma City—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg
Okmulgee—G F Wyvell, Okmulgee bldg
Tulsa—Unity Reading Rm, Commercial bldg; Mr B M Wilson (colored), 511 E Marshall

OREGON

Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Erie—Unity Cen, Reed Hotel
Coudersport—D M Andrews, 107 S Main
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut
Pittsburgh—Unity Cen, 435 Penn
Wilkes-Barre—Alice B. Sadler, 57 Terrace

TENNESSEE

Chattanooga—Cen of Prac Christianity, Memorial auditorium
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce
El Paso—Unity Temple of Truth, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bldg
San Antonio—Unity Cen, Maverick bldg

WASHINGTON

Seattle—Seattle Cen, 1529 9th ave; Unity Soc, 421 Belmont N; Bookmart, 622 Pike; Unity Soc, Henry bldg; Alice L Ruth, 527 Eastlake; Truth Cen, Shafer bldg
Spokane—Meta Lib, Norfolk bldg; Church of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy; Walsh, books, 1317 Pacific
Yakima—Church of Truth, 2d and B sts; Meta Cen, Wilson bldg

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise; Unity Cen, 253 Washington bldg
Milwaukee—1st Unity Cen, Commerce bldg

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, A N A bldg
Brisbane—Unity Cen, Albert House
Melbourne—New Thought Cen, Nat'l Bank Chambers
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood

CANADA

Calgary—Unity Cen, Mackie blk
Edmonton—Unity Cen, 10576 10th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw—Unity Cen, 73 High W
Ottawa—New Era Cen, 279 Elgin
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 756-A Yonge
Vancouver—Unity Church of Truth, 641 Granville
Victoria—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort
Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

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WORDS

Words are great forces in the realm of life.
Be careful of their use. Who talks of hate,
Of poverty, of sickness, but sets rife
These very elements to mar his fate.

When love, health, happiness, and plenty hear
Their names repeated over day by day,
They wing their way like answering fairies near,
They nestle down within our homes to stay.

—*Ella Wheeler Wilcox*